

HANDBOOKS OF
ENGLISH CHURCH EXPANSION

JAPAN

BY MRS. ED. BICKERSTETH



EDITED BY

CANON DODSON, M.A.

CANON BULLOCK-WEBSTER, M.A.



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EDITED BY

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*Principal of S. Paul's Missionary College, Burgh; and Canon of
Lincoln Cathedral*

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G. R. BULLOCK-WEBSTER, M.A.

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WITH A GENERAL PREFACE BY

THE BISHOP OF S. ALBANS

Handbooks of English Church Expansion

Edited by T. H. DODSON, M.A., Principal of S. Paul's Missionary College, Burgh, and Canon of Lincoln Cathedral; and G. R. BULLOCK-WEBSTER, M.A., Hon. Canon of Ely Cathedral.

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Japan

BY MRS. EDWARD BICKERSTETH

WITH ILLUSTRATIONS AND MAP

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GENERAL PREFACE

IT was said, I believe by the late Bishop Lightfoot, that the study of history was the best cordial for a drooping courage. I can imagine no study more bracing and exhilarating than that of the modern expansion of the Church of England beyond the seas during the past half century, and especially since the institution of the Day of Intercession for Foreign Missions. It is only when these matters are studied historically that this expansion comes out in its true proportions, and invites comparison with the progress of the Church in any similar period of the world's history since our LORD'S Ascension into heaven.

But for this purpose there must be the accurate marshalling of facts, the consideration of the special circumstances of each country, race and Mission, the facing of problems, the biographies of great careers, even the bold forecast of conquests yet to come. It is to answer some of these questions, and to enable the general reader to gauge the progress of Church of England Missions, that Messrs. A. R. Mowbray and Co. have designed a series of handbooks,

of which each volume will be a monograph on the work of the Church in some particular country or region by a competent writer of special local experience and knowledge. The whole series will be edited by two men who have given themselves in England to the work and study of Foreign Missions—Canon Dodson, Principal of S. Paul's Missionary College, Burgh, and Canon Bullock-Webster, of Ely.

I commend the project with all my heart. The first volume, which I have been able to study in proof, appears to me an excellent introduction to the whole series. It is a welcome feature of missionary work at home that we have now passed into the stage of literature and study, and that the comity of Missions allows us to learn from each other, however widely methods may vary. The series of handbooks appears to me likely to interest a general public which has not been accustomed to read missionary magazines, and I desire to bespeak for it a sympathetic interest, and to predict for it no mean success in forming and quickening the public mind.

EDGAR ALBAN.

HIGHAMS,
WOODFORD GREEN, ESSEX,
November 10, 1907.

EDITORS' PREFACE

FEW facts in modern history are more arresting or instructive than the rapid extension of the Church's responsibilities and labours in the colonial and missionary fields ; yet, until recently, few facts perhaps have been less familiar to those who have not deliberately given themselves to a study of the subject.

It has therefore been felt that the time has come when a series of monographs, dealing with the expansion of the Church of England beyond the seas, may be of service towards fixing the popular attention upon that great cause, the growing interest in which constitutes so thank-worthy a feature in the Church's outlook to-day.

The range of this series is confined to the work in which the Church of England is engaged. That story is too full to allow of any attempt to include the splendid devotion, and the successful labours, of other Missions of Christendom. But, for a fair understanding either of the Christian advance generally or of the relative position of our own

work, a knowledge of those Missions is essential; and it is in the hope of leading some of its readers to such further comparative study that this series has been taken in hand.

The Editors have tried to keep in view the fact that, while the wonderful achievements here recorded have been accomplished in large part through the agency of our Missionary Societies, yet these Societies are, after all, only the hands and arms of the Holy Church in the execution of her divine mission to the world.

They have directed their work, as Editors, simply to securing general uniformity of plan for the series, and have left each writer a free hand in the selection of material and the expression of opinion.

T. H. D.

G. R. B.-W.

TO
MY HUSBAND
IN PATRIA CARA

PREFATORY NOTE

GRATEFUL acknowledgement is due, and is here gladly made, to the ready courtesy with which archives have been opened and information for this volume given, both by the Editorial Department of the Church Missionary Society, and by Mr. C. F. Pascoe, Keeper of the Records of the Society for the Propagation of the Gospel.

The history of the Christian Church in Japan, and the opportunities before it in the immediate future, form a subject as far-reaching as it is inspiring. It can only be touched in the merest outline in the following pages, of the inadequacy of which the compiler is deeply conscious. But they will have done their work, should any reader be led to consult books more worthy of the subject, or, better still, be drawn to study on the spot the problems of modern Japanese life in their relation to the Faith of CHRIST.

M. H. B.

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Handbooks of English Church Expansion

JAPAN



CHAPTER I

MODERN JAPAN AS A FIELD FOR MISSIONARY EFFORT

“IT is not for nothing that a nation rises into eminence as ours has done. But we feel that we have been raised by Providence to do a work in the world, and that work we must do deliberately and faithfully as opportunity comes to us. Our work, we take it, is this: to battle for the right and uphold the good, and to help to make the world fair and clean, so that none may ever have cause to regret that Japan has at last taken her rightful place among the nations of the world.”

Such words as these, taken almost haphazard from a periodical issued in Tokyo during the war

of 1904, and truly indicative of the spirit which animates the modern Japan statesman, go far to remove any surprise that may be felt at the position which Japan occupies to-day in the opinion of the world.

Ten years ago a certain tone of patronage in speaking of Japan and the Japanese was to be noticed among Western people; there was admiration indeed, but almost always it was such admiration as is accorded to the qualities of children by wiseacres on a superior plane. This has entirely passed, and at last Japan receives from statesmen and politicians the attention that she deserves; the cry of the "Yellow Peril" was itself surely a testimony to the estimation in which the Island Empire of the East had come to be held.

And the wonderful thing about it all is that even now it is little more than fifty years since Commodore Perry of the United States Navy steamed into the Bay of Yedo, and by sheer persistence forced aside the barriers which for two hundred years had, of her own deliberate purpose, separated Japan from the rest of the civilized world. Ever since, in the seventeenth century, the patriotism of the Japanese had taken

fright at supposed dangerous intrigues with the Pope of Rome, and had taken drastic measures to rid the country of all foreigners and to exclude all foreign influence, those barriers had been strictly preserved. Japan was again almost as much an unknown quantity to the Western world as it had been before the stories of Marco Polo had fired the imagination of Europe, and before S. Francis Xavier began his heroic enterprise to conquer the country in the Name and to the service of CHRIST. True, before the middle of the nineteenth century there were not wanting signs that the Japanese themselves were beginning to tire of their seclusion. There was an atmosphere of unrest when the American captain made his bold stroke in 1853, and the doors of Japan were once more thrown open to the people of the West.

A short fifty years has passed, and how complete has been the change in almost every department of Japanese life! The "foreign intrusion," at first resented, was soon eagerly welcomed, as the nation deliberately set itself to acquire of the West, with one vital exception, all that the West had to give; not, however, in a spirit of servile imitation or mechanical adoption, but of intuitive choice and wise adaptation.

The three hundred years that separated the landing of S. Francis Xavier from that of Commodore Perry had changed the face of modern Europe, and Japan at once set herself to cull the fruits of the intervening centuries; to remodel her own real but out-of-date civilization to meet the exigencies of modern life.

A rapid glance may be given to some departments in which the change is most apparent.

Govern-
ment.

In 1853 the hereditary Emperor, deeply revered as the descendant of the Sun-goddess, held his Court and semblance of rule at Kyoto, a *roi fainéant* truly, while all the real power lay in the hands of the Shōgun or military ruler, the anti-type of the *maire de Palais* of mediæval France. In 1907 the immediate successor of this Mikado reigns at Tokyo as a constitutional monarch, the legislative power being in the hands of duly constituted and elected Houses of Parliament, and the executive entrusted to a body of Ministers responsible to the Crown. The Japanese rightly pride themselves on the fact that their constitution (which dates from 1889) is a free gift from the Emperor to his people; it is "the result of voluntary concession on the part of the sovereign, in fulfilment of a solemn declaration made at the

time of his coronation that public affairs should be determined by public assembly.”¹

Before 1853 “learning was not regarded as an Education. essential qualification of the aristocratic classes, as knowledge and skill in swordsmanship were universally acknowledged to be. In fact, in the eyes of ordinary Samurai, culture was considered as a sign of physical disability and, therefore a thing suitable only to weaklings and effeminate courtiers whose delicate health did not allow them to attend to the noble practices of the Samurai. In most places a school existed more for decency’s sake and less from practical necessity.”²

In 1907 there is hardly a village which has not its Government school for girls as well as boys, and a notice is in force “that children have to attend school commencing from the age of full six years and ending at full fourteen, parents or guardians being under obligation to send them to school.” That this obligation is, on the whole, well observed is seen from the fact that in 1903 the rate of attendances per cent. of children of school age was 96·5 for boys and 89·5 for girls.

The whole country is studded with Middle and High Schools, where all branches of Western

¹ Japan Year Book, 1905. ² Ibid.

knowledge are taught, in preparation for those Universities of Tokyo and other cities, graduates of which have achieved no little distinction in the scientific world. For instance, it is a well-known fact that it was a Japanese doctor who discovered the bacillus of plague at Hong Kong during the outbreak of 1894.

The spirit in which all this modern learning is acquired is well set forth in the following Imperial Rescript on Education issued in 1891 and read annually in every school in the Empire:—

“ Know ye, Our subjects :

“ Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue ; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters ; as husbands and wives be harmonious, as friends true ; bear yourselves in modesty and moderation ; extend your benevolence to all ; pursue learning and cultivate arts, and thereby develop intellectual faculties and

perfect moral powers ; furthermore, advance public good and promote common interests ; always respect the Constitution and observe the laws ; should emergency arise, offer yourselves courageously to the State ; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

“ The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and their subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

“ The 30th day of the 10th month of the 23rd year of Meiji.”

(Imperial Sign Manual. Imperial Seal.)

In 1853 each noble had his band of feudal retainers—the Samurai, or two-sworded men—bold and faithful, but with no knowledge of modern warfare. During her time of seclusion Japan had no need of ships.

Army and
Navy.

Since the Russo-Japanese War, it is no longer necessary to point out that Japan possesses a

standing Army which for discipline and organization and personal courage holds a remarkable position among the armies of the world, and a Navy which has won for itself lasting renown.

But it is not only in material things that the contrast between 1853 and 1907 is great and striking.

Japanese
Women.

If we take such an index of national life as the position of women, the change, if less rapid, has been no less radical than in other departments of life. It is true that the women of Old Japan always held a position unique in the East. In history, as far back as it goes, we find an honourable place given to women. It was an Empress to whom was attributed the first conquest of Korea. A woman was the first historian. Artists of rare skill and scholarship may be counted among their ranks. The old ideas regarding women were enlightened, and it was owing to outside influences that the old standard was lowered. Among these influences were the spread of Buddhism, which regarded woman as full of sin and impurity, and forbade her to visit holy places because she defiled them, and held out as her only hope for the future the possibility of being born again as a man; the introduction of Chinese

literature ; and above all, the strong influence of the Confucian scholars with their master's dictum of the "three obediences" owed by women—in youth to her father, in middle life to her husband, and in old age to her sons. These and other causes brought about a gradual but sure change, until in the sixteenth century the Japanese woman had fallen from her position of respect and equality. History has left us little account of women during the three hundred years that followed. Their homes were sealed and hidden from outside gaze. Here, in quiet seclusion, the young girl grew up under the strict doctrine of the Chinese sages. Implicitly obedient to her parents in childhood, when married she served her husband as her master ; and in old age leaning on sons who took their father's place, she taught the same doctrines to her daughters that she had held all her life, impressing on them her standard of duty and right, of gentleness, sacrifice, and abnegation. The women of Old Japan had few educational advantages. They were not, however, without some training, and, except in the lowest classes, received instruction in reading, writing, poetry, and Japanese history. In addition they learnt music, the tea ceremony, etiquette, and flower

arrangement. This limited education was in keeping with the narrow life of those days. The special attention paid to etiquette and moral training, the keen sense of duty, loyalty, and honour early instilled into the mind, tended to produce women who, though not intellectually trained, were not without a sense of moral responsibility, and possessed a dignity mingled with gentleness and sweetness. As regards the social status of woman in Japan during those three centuries, law and government had little regard for her ; laws affecting her were very few, simply because she was a factor not worth considering. Such vital questions as marriage and divorce were left to custom, in lack of civil codes on such matters.

But after a very short contact with the outside world, the Japanese were quick to see that if their country was to take the place they desired for it among those of the West, one of the essentials was a radical change in the status of their women; and with characteristic promptitude the leading men of the Empire set to work to bring this about. Now, though there are still a number of women who represent Old Japan, who live their gentle, self-effacing *borné* lives just as their grandmothers

and great-grandmothers did, yet there are also a large and rapidly increasing number headed by the Empress, who represent New Japan. They share in all the new life pulsating through the country, and have taken advantage of the new and growing opportunities for education. Many of these women hold honoured positions in society and in the educational world, and a further proof of the changed estimation in which women are now held in Japan is furnished by the substantial reforms in the marriage and property laws effected during the last few years.

It is difficult to write about the religious life of Japan, for the intense reserve of the people seems at every turn to baffle all attempts to penetrate into the depths of the mind and life, but it seems true to say that religion has never had any great hold upon the Japanese people. The religious observances of Shintoism and Buddhism have been maintained, but they do not appear to have had any far-reaching effect upon the life of the people in any way comparable to the intermingling of Hinduism with every act and thought of the adherents of that religion.

The following notes on Shintoism, and on Buddhism as found in Japan, are by Professor

Basil Chamberlain, well known for his intimate acquaintance with "things Japanese":—

I. Shinto-
ism.

"Shinto, which means literally 'the way of the gods,' is the name given to the mythology, and vague ancestor and nature-worship, which preceded the introduction of Buddhism into Japan, and which survives to the present day in a somewhat modified form. It has no set of dogmas, no sacred book, no moral code.

"It is necessary, however, to distinguish three periods in the existence of Shinto. During the first of these—roughly speaking, down to A.D. 550—the Japanese had no notion of religion as a separate institution. To pay homage to the gods, that is, to the departed ancestors of the Imperial Family and to the shades of other great men, was a usage springing from the same mental soil as that which produced passive obedience to, and worship of, the living Mikado. Besides this, there were prayers to the wind-gods, to the god of fire, to the god of pestilence, to the goddess of food, to the deities presiding over the saucepan, the cauldron, the grate, and the kitchen. There were also purifications for wrong-doing as there were for bodily defilement, such as, for instance, contact with a corpse. The purifying element

was water. But there was not even a shadowy idea of any code of morals, or any systematization of the simple notions of the people concerning things unseen. There was neither heaven nor hell—only a kind of neutral-tint Hades. Some of the gods were good, some were bad ; nor was the line between men and gods clearly drawn. There was, however, a rude sort of priesthood, each priest being charged with the service of some particular local god, but not with preaching to the people. One of the virgin daughters of the Mikado always dwelt at the ancient shrine of Ise, keeping watch over the mirror, the sword, and the jewel, which he had inherited from his ancestress Ama-terasu, goddess of the sun. Shinto may be said, in this its first period, to have been a set of ceremonies as much political as religious.

“ By the introduction of Buddhism in the middle of the sixth century after CHRIST, the second period of the existence of Shinto was inaugurated, and further growth in the direction of a religion was stopped. The metaphysics of Buddhism were far too profound, its ritual far too gorgeous, its moral code far too exalted, for the puny fabric of Shinto to make any effective resistance. All

that there was of religious feeling in the nation went over to the enemy. The Buddhist priesthood diplomatically received the native Shinto gods into their pantheon, for which reason many of the Shinto ceremonies connected with the Court were kept up. The Shinto rituals, previously handed down by word of mouth, were then first put into written shape. The term Shinto was also introduced, in order to distinguish the old way of thinking from the new doctrine imported from India. But, viewing the matter broadly, we may say that the second period of Shinto, which lasted from about A.D. 550 to 1700, was one of darkness and decrepitude. The various petty sects into which it then divided itself, owed what little vitality they possessed to fragments of cabalistic lore filched from the baser sort of Buddhism and from Taoism. Their priests practised the arts of divination and sorcery. Only at Court and at a few great shrines, such as those of Ise and Izumo, was a knowledge of Shinto in its native simplicity kept up; and even there it is doubtful whether changes did not creep in with the lapse of ages. Most of the Shinto temples throughout the country were served by Buddhist priests, who introduced the architectural orna-

ments and the ceremonial of their own religion. Thus was formed what is called Ryōbu-Shinto—a mixed religion founded on a compromise between the old creed and the new.

“ The third period in the history of Shinto began about the year 1700, and continues down to the present day. It has been termed ‘the period of the revival of pure Shinto.’ During the seventeenth and eighteenth centuries, under the peaceful government of the Tokugawa dynasty of Shoguns, the literati of Japan turned their eyes backward on their country’s past. Old manuscripts were disinterred, old histories and old poems were put into print, the old language was investigated and imitated. Soon the movement became religious and political—above all, patriotic. The Shogunate was frowned on, because it had supplanted the autocracy of the heaven-descended Mikados. Buddhism and Confucianism were sneered at, because of their foreign origin. Shinto gained by all this. Scholars devoted themselves to a religious propaganda—if that can be called a religion which sets out from the principle that the only two things needful are to follow one’s natural impulses and to obey the Mikado. This order of ideas triumphed for a moment in the revolution of 1868.

“Buddhism was disestablished and disendowed, and Shinto was installed as the only State religion—the Council for Spiritual Affairs being given equal rank with the Council of State, which latter controlled affairs temporal. At the same time thousands of temples, formerly Buddhist or Ryōbu-Shinto, were, as the phrase went, ‘purified,’ that is, stripped of their Buddhist ornaments, and handed over to Shinto keeping. But as Shinto had no root in itself—being a thing too empty and jejune to influence the hearts of men—Buddhism soon rallied. The Council for Spiritual Affairs was reduced to the rank of a department, the department to a bureau, the bureau to a sub-bureau. The whole thing is now a mere shadow, though Shinto is still in so far the official cult that certain temples are maintained out of public moneys, and that the attendance of certain officials is required from time to time at ceremonies of a half-religious, half-courtly nature.

11. Budd-
hism.

“Superficial writers have often drawn attention to the resemblances between Buddhistic and the Roman Catholic ceremonial—the flowers on the altar, the candles, the incense, the shaven heads of the priests, the images, the processions. In point of fact, a whole world of thought separates

Buddhism from every form of Christianity. Knowledge, enlightenment, is the condition of Buddhistic grace—not faith. Not eternal life is the end, but absorption into Nirvâna, practical annihilation. For Buddhism teaches that existence is itself an evil, springing from the double root of ignorance and the passions. In logical conformity with this tenet, it ignores the existence of a supreme GOD and Creator of worlds. There are, it is true, gods in the cosmogony which Buddhism inherited from Brahminism; but they are less important than the Hotoke or Buddhas—men, that is, who have toiled upward through successive stages of existence to the calm of perfect holiness.

“Japan received Buddhism from Korea, which country had obtained it from China. The account which the native history books give of the introduction of Buddhism into Japan is that a golden image of Buddha and some scrolls of the scriptures were presented to the Mikado Kimmei by the King of Hokusai, one of the Korean States, in A.D. 552. The Mikado inclined to the acceptance of the new religion; but the majority of his council, conservative Shintoists, persuaded him to reject the image from the Court. The golden Buddha was accordingly conferred upon one Soga-

no-Iname, who turned his country house into the first Buddhist temple existing on the soil of Japan.

“Chinese and Korean Buddhism was already broken up into numerous sects and sub-sects when it reached Japan—sects, too, all of which had come to differ very widely in their teaching from that of the purer, simpler southern Buddhism of Ceylon and Siam.

“It is a fact, curious but true, that the Japanese have never been at the trouble to translate the Buddhist canon into their own language. The priests use a Chinese version, the laity no version at all nowadays, though, to judge from the allusions scattered up and down Japanese literature, they would seem to have been more given to searching the scriptures a few hundred years ago. The Buddhist religion was disestablished and disendowed during the years 1871–4, a step taken in consequence of the momentary ascendancy of Shinto: but it still has a hold on the mass of the less-educated people.”

It is impossible that the wave of new ideas and national aspirations should have swept over the land, and have left untouched the old systems of faith. In spite of desperate efforts on the part

of the priesthood, few, if any, of the educated class of either men or women have any belief in, even if they profess, the faith of their fathers.

Nor has the philosophy of Confucius proved more able to bear the strain of modern life. Its admirable code of ethics brings to its votaries no offer of divine help in the daily struggle with temptation and sin.

III. Confucianism.

Professor Chamberlain writes: "To describe in detail this Chinese system of philosophy does not belong to a work dealing with things Japanese. Suffice it to say that Confucius, called by the Japanese Kōshi, abstained from all metaphysical flights and devotional ecstasies. He confined himself to practical details of morals and government, and took submission to parents and political rulers as the corner-stone of his system. The result is a set of moral truths—some would say truisms—of a very narrow scope; and of dry ceremonial observances, political rather than personal. This Confucian code of ethics has for ages satisfied the Far-Easterns of China, Korea, and Japan, but would not have been endured for a moment by the more eager, more speculative, more tender European mind.

"Originally introduced into Japan early in the

Christian era together with the other products of Chinese civilization, the Confucian philosophy lay dormant during the Middle Ages, the period of the supremacy of Buddhism. It awoke with a start in the early part of the seventeenth century, when Ieyasu, the great warrior, ruler, and patron of learning, caused the Confucian classics to be printed in Japan. During the two hundred and fifty years which followed, the whole intellect of the country was moulded by Confucian ideas. Confucius himself had, it is true, laboured for the establishment of a centralized monarchy. But his main doctrine of unquestioning submission to rulers and parents fitted in perfectly with the feudal ideas of Old Japan ; and the conviction of the paramount importance of such subordination lingers on as an element of stability."

Bushido.

Perhaps the most potent moral influence in Japan at the present day is the code of Bushido, of which so much has been said and written during the last three years. Bushido is a system of ethics based on the ancient chivalry of Japan, a system which has grown up spontaneously and naturally among the people, and is indigenous to the soil. As such it speaks to the Japanese

with a force and authority which there is no gainsaying.

Bushido is more potent in Japan to-day than it has been at any time in the history of the country. The reason of this is not far to seek; it depends upon the altered circumstances of the nation.

Under the feudal system, which lasted practically to fifty years ago, the military caste was entirely separate from the rest of the nation, and as Bushido was the ethical rule of that caste entirely, it was extremely limited in its application. But modern Japan has changed all that. Now military service is universal, as well as compulsory, and the lowest coolie is bound to serve his country under arms exactly in the same way as is a gentleman in whose veins flows the blood of a long line of Bushi ancestors. Like all unwritten systems of thought, Bushido is of such a nature that it almost defies classification and analysis, but its main teachings may be summarized as follows:—

1. The Bushi must be loyal to his sovereign and his master.
2. He must cultivate personal courage, and be well trained in fencing, archery and horsemanship, or their modern equivalents.

3. He should be honest and chaste, simple and temperate, a keeper of faith and true to his word.

4. He should be polite in his behaviour and never intentionally rude to others. This can only be done by a constant cultivation of tact and good heart.

5. He should be pitiful and ever ready to help the weak and those who are in distress.

6. He should cultivate literary tastes and never despise the claims of learning.¹

It is, perhaps, hardly surprising that teaching such as this, together with the practical exhibition of its result in the recent war, should have so captivated the imagination of the West that a sense of proportion has been lost, and the pendulum has swung far in the direction of flattery and adulation. There are not wanting those who are ready to say that Japan at least can do without CHRIST, that here at least is a people among whom Missions are a mistake, or at all events a superfluity. The problem touched in these words is a very deep one, but perhaps a few lines of thought may be indicated along which we may seek for its solution.

¹ The above account of Bushido is almost verbatim from a paper written by a Japanese in 1904.

1. There is no doubt, and those who love Japan most should shrink least from saying it, that there is the reverse side of the picture. Not only is there failure to attain ideals (in this what Christian nation or what Christian individual could venture to throw stones?), but there are failures and gaps in the ideals themselves. In a country where the ideal of purity for men hardly exists,¹ where reverence for women as such is practically unknown, where life is a thing of naught, and where truthfulness comes low down in the scale of virtues, it can hardly be said that the code of ethics is complete; and again, surely of a nation as of an individual, the word perfection can hardly be used, when one whole side of the nature, and that the spiritual, is practically undeveloped.

2. But if we turn to the other side, and thankfully acknowledge all that is best and highest in the Japanese character, surely we must not fall into the danger of forgetting that if this has been attained without the knowledge of the truths of Christianity, it has not been attained without the

¹ This is practically true in spite of the apparent contradiction of clause 3 of the Bushido code. It is only right to add that for *women* there is a very real standard in this matter.

CHRIST. We must attribute these gifts and graces of character to the same LORD in Whom the Fathers of Alexandria saw the source and inspiration of all the truth that underlay the Platonic school of philosophy.

3. And therefore, just because of the gifts and the attainments of the people of Japan, we are bound to win them for the King of kings, to point them to the Light by which in ignorance they are walking. The Church cannot afford to do without the contribution of Japan. We are certain that this nation has a real treasure of her "desirable things" to bring into the city of GOD.

4. And there are not wanting signs that the Japanese themselves are unsatisfied with the present state of things. The terrible annual roll of suicides in Japan is one of the many evidences of the unsatisfying nature of ancient heathenism or modern agnosticism. There is at present a spirit of inquiry throughout the Empire, different from anything that has been known before; there is a stretching out towards truth and righteousness which is very striking to those who knew Japan ten or fifteen years ago.

It is without doubt the Christian character which is primarily attracting those Japanese who

are being drawn towards the Faith : the character of Christians first leading them on to study, value, and admire the Life of the CHRIST. And with admiration comes the characteristic desire to imitate ; it would be difficult to estimate the number of those who deliberately set themselves to-day to copy the Christian character, to adopt it as they have done with other acquisitions of the West. And then as they find one by one that they have set themselves an impossible task, that the fruit of the Spirit is not thus to be culled without its root ; then there comes a sense of failure, an awakening of a desire for a life mightier than their own, and so they come to the Cross and to the Person of the risen and living LORD.

CHAPTER II

CHRISTIANITY IN JAPAN

IN strange conjunction with the present almost exaggerated estimate of the power of Japan, we still constantly meet with the old assertion that Japan cannot become a Christian nation ; that this laughter-loving, pleasure-seeking people—skimming lightly over the surface of life with no desire to penetrate its mysteries, treating all things alike (suffering, death, sin) with a lightness and indifference incomprehensible to the Western mind, with no philosophy of its own, no apparent seeking after GOD—is incapable of the Sacrifice of the Cross. To such pessimism a sufficient answer is to ask the critics whether they have ever read the history of the early Christian Missions in Japan.

It was in 1549 that S. Francis Xavier and his companions landed on the shore of the Empire, and were welcomed with the utmost cordiality by noble and peasant alike. Such rapid progress was

made, that it seemed as if Japan was then going to take its place among the Christian nations of the world. Fifty years after the coming of S. Francis the number of Christians was estimated at nearly one million. In the early years of the seventeenth century the attitude of the Government changed, and in place of a dead toleration came a fierce persecution, perhaps the most terrible which has ever had to be faced by any Church in any age. The foreign teachers were all martyred or banished, and the Japanese Christians were hunted down with a malignity and ferocity which were only equalled by the steadfastness and the heroic endurance of the converts. Surely a people who three hundred years ago were capable of such heroism would not fail if the like test were again applied.

It certainly seemed as if for once the Church had failed, the Cross had been defeated. As far as was known, not a single Christian was left in Japan; and in every village there were notice boards, forbidding, under pain of death, any intercourse with the outside world, and specifically any intercourse with Christian people. The notice ran thus: "So long as the sun shall warm the earth let no Christian be so bold as to come

to Japan, and let all know that the King of Spain himself, or the Christian's GOD, or the great GOD of all, if He violate this command, shall pay for it with His head." But when in 1859 Roman missionaries again began to make their way to Japan, they were cheered and encouraged by the rallying round them of the descendants of the former Christians, and then it proved that "a small and faithful band still continued to practise their religion in secret, handing down from generation to generation the rite of Baptism, the Apostles' Creed, the LORD'S Prayer, and the main elements of the teaching they had received."¹

It was not long before some five thousand of these descendants had rallied round the Roman missionaries. Even then persecution was not at an end, for most of the newly-discovered Christians were torn away from their homes and exiled to the bleak north coast. But in a few years an entire change came about, the denunciatory edicts against Christians were removed, the exiles were allowed to return to their homes, and it became known that no one need fear to profess Christianity.

This toleration has been taken full advantage

¹ Sir Ernest Satow in *The East and the West*, April, 1907.

of by Western Christendom. Every branch of the Church, and separatist bodies innumerable, have sent workers in greater or fewer numbers, till the keen minds of the Japanese have become confused by the variety of Creeds offered to them, and their moral sense is offended by the unedifying sight of the dissensions of Christendom. Still "every way" we may say with S. Paul, "CHRIST is preached," and it must be a cause of rejoicing that souls are won from heathenism or agnosticism to some form, imperfect or encumbered though that form may be, of the Faith of CHRIST.

But this sketch is concerned only with the work of our own communion; and here, while there is much to grieve over in the paucity of workers and means, yet there are many causes for thankfulness.

To the Church of America belongs the honour of sending the first representative of our communion to Japan. The Rev. C. M. Williams with one companion arrived at Nagasaki in 1859. Ten years later the Church Missionary Society sent its first representative, and in 1873 the Society for the Propagation of the Gospel began its work.

The year 1873 seems to have marked the

beginning of a new epoch. Many influences tended to make the official and educated classes regard religion with favour. To many Japanese the Christian religion had by this time come to be looked on as part of the system of the West, which they were endeavouring to understand and adopt. In 1884 it was even publicly urged that Christianity should be adopted as the national religion. We cannot but be glad that this mushroom growth was checked, partly by the opposition of the Buddhists, and partly, we may feel sure, by its own want of depth. Among individuals, however, the work went steadily on, and by 1886 there were some fifteen hundred converts throughout the Empire, gathered in during the preceding years by English and American Churchmen.

Some accounts of these early years, as far as the English Missions¹ are concerned, may be of interest—it being remembered that similar work was being carried on by the sister Church of America. It was on January 23, 1869, that the Rev. G. Ensor, representing the Church Missionary Society, landed at Nagasaki, the southern port of Japan. At that time Christianity was still pro-

¹ These accounts (pp. 30–53) are borrowed from the publications of the C.M.S. and the S.P.G.

scribed, and the ominous notice confronted the missionary that "the laws hitherto in force forbidding Christianity are to be strictly observed." Mr. Ensor wrote:—"I read those words, and I realized at once the excessive difficulty of our task. What were we to do? I could not gather the little ones into the Sunday school or stand and preach in the streets. The only opportunity I had was simply to receive the visits of any inquirers who chose to come to me to my own house; and would a Japanese venture thus? They did venture. Before a month had passed, day by day, hour by hour, my house would be thronged with Japanese visitors, all curious to know something about England and her science and art and progress, but most of all about her religion; they knew that she was a power among the nations, and believed that religion and power in a State are inseparable. More serious inquirers would wait till the darkness of night, and then steal into my house; and we used to have the doors closed and the windows barred, and as I bade them farewell when they left, I scarce ever expected to see them again—for I was informed that an officer had been specially appointed to keep watch at my gate." After

four years of zealous labour, Mr. Ensor's health failed and he was obliged to return to England ; but he had had the joy of baptizing some ten or twelve Japanese, and as the spirit of toleration grew, his companion and successor, Mr. Burnside, was able to work more openly, so that when he in his turn had to resign, the Rev. Herbert Maundrell, who took over the work in 1875, found a small church built and about to be opened. From this time the work in Nagasaki became promising, and it soon spread to other towns in the southern island of Kiushiu, e.g., Kumamoto, which is the garrison town for the southern portion of the Empire. Mr. Maundrell paid his first visit there in 1876, and two of his Nagasaki students followed during a vacation in 1879 and did some quiet evangelistic work. The result was an earnest request for a resident catechist, and when Mr. Maundrell went there in July, 1880, he was able to admit to the fold of CHRIST twelve adults and four children. During the year 1881 the work was carried on in the midst of opposition. Again and again the preaching-place was stoned ; but (a curious feature of the progressive character of the times) the advanced Liberals of the town, not themselves Christians,

determined to put down the opposition with a high hand.

On September 25, 1873, the two first missionaries of the English Church reached the main island of Hondo. They were also the first missionaries of the Society for the Propagation of the Gospel to be sent to Japan, both having offered as a result of the first great Day of Intercession, the funds to establish the Mission being also a fruit of that day. Their names, well-known and honoured, are the Rev. Alexander Shaw and the Rev. W. Ball Wright. With them landed a deacon of the American Church, and the three proceeded to Tokyo (or Yedo as it was then called), and for a time lived together.

On the last day of the same year work was begun by the Church Missionary Society in Osaka, where the Rev. C. F. Warren was warmly welcomed by the American Churchmen already at work (since 1869) in that important city, soon to become the Manchester of Japan. Within a year Mr. Warren was joined by the Rev. H. Evington,¹ and in 1876 the Society for the Propagation of the Gospel began work in the neighbouring city of Kobe

¹ Since 1894 Bishop of Kiushiu.

under the Rev. H. J. Foss¹ and the Rev. F. B. Plummer. In 1874 the forces of the Church in Tokyo were strengthened by the establishment of a C.M.S. Mission under the Rev. J. Piper, and the Rev. P. K. Fyson.²

In the same year the Church Missionary Society stretched further afield and opened work in the northern island of Yezo. This work was first among the Japanese, but in 1877 Mr. John Batchelor began those efforts on behalf of the Ainu, the aboriginal race, which have been so signally marked with GOD'S blessing.

All the names mentioned above, (together with many others whom space forbids to mention) deserve to be had in special honour in the roll of the Japanese Church as in a very real sense "pioneers and founders." In December, 1873, Bishop Williams of the American Church (consecrated in 1866 with jurisdiction both in China and Japan, and relieved some years later of the China work) came to reside in Tokyo, and in June, 1874, he baptized the first fruits of the Anglican Missions in the capital, while on

¹ Since 1899 Bishop of Osaka.

² Since 1896 Bishop of the Hokkaido.



THE REV. J. AND MRS. BATCHELOR AND GROUP OF AINU.



S. Andrew's Day of that year Andrew Shimada was admitted to the flock of CHRIST by the Rev. W. B. Wright.

Some of the early letters are full of interest. The following is dated August 4, 1875, and is from Mr. Wright:—

“I hope (D.V.) to baptize a young man who is very earnest, and, I think, honest-minded, but his family are staunch idolaters. He has now gone home for a fortnight to see them.

“I have taken a small house for preaching at seven dollars a month, and Shimada, having got Government permission, has made a contract with me to teach, as I can neither rent a house nor hold school (except in my own house) in my own name. We began just a month ago, in spite of the thermometer being at 93 degrees in the shade. I have already nearly thirty scholars, of whom ten are boarders, or rather lodgers. They are principally young men of from seventeen to thirty years of age. New ones are coming in every day. I have been obliged to engage John Masuda as manager and assistant-teacher. I baptized him on Whitsunday. Both he and Shimada are earnest men, and Shimada has helped me for a good time. I have told them

that while I pay for the secular school work, they must consider it a blessed privilege to teach and preach the Gospel free of charge. I think this is better than having paid catechists. These ought to be provided by a native Church.

"Every night at eight we have short Evening Prayer, which the scholars attend. John Masuda reads a chapter of the Bible and explains it in the colloquial. I feel sure that a blessing will attend the school. Last night about eleven, while I was trying to sleep, I heard a great talking, which I found in the morning was John exhorting some of the scholars to believe in CHRIST.

"It is impossible to say how valuable some of the copies of the S.P.C.K. *Commentary on the New Testament* have proved. Masuda and Shimada have each a copy which they diligently study, and others are working hard at English so as to be able to read the commentaries. This morning, in the middle of school, in came an old Shinto priest, named Shiratori, or White Bird. I had given him the Gospel according to S. Mark and S. John to read, and now he wanted the other two, also a prayer to say. He and a young man to whom I had given the English Testament came up to my house, and in my study we had a long

talk on Christianity. His son lives about eight miles out of Tokyo, and he is going to try to arrange that Andrew and I shall go out to meet his neighbours and talk to them."

Later accounts tell of the prosperity of the school. On September 27th, Mr. Wright says:—"I have now about forty scholars, of whom fourteen or fifteen are boarders. For the increased number our little house was too small; so, as one very suitable was found in the neighbourhood, Andrew has rented it, and we here combine church and school, and many of the scholars come to service."

In the *Mission Field* for December, 1875, we read:—

"In Japan, as elsewhere, work of one kind leads to other work of quite a different description. Still it has been felt by some persons that school work takes time and strength, which the missionary might devote first to learning the language, and then to labours more directly evangelistic than are possible in a school where most of the instruction is of necessity secular. On those grounds the Rev. A. C. Shaw has adopted a system somewhat different from that hitherto followed by English missionaries in Japan, as will be seen by

the following letter which he wrote from Yedo (Tokyo), on August 30, 1875 :—

“‘I am still living with the Japanese, and may continue to do so indefinitely. Mr. Fukuzawa has done much for education in Japan, and his name is more widely known throughout the country than perhaps that of any one else, so that my connection with him gave me a position which I should not otherwise have. I have also gained admission into the large school—numbering about three hundred boys of good family from all parts of Japan—which he has established here. In it I hold a class twice a week, to which about fourteen boys come for the purpose of being taught moral, which is really Christian, science. From among these, I have on two evenings in the week an inner class of boys who wish for fuller instruction in Christianity. Some two or three of these are, as far as I can judge, sincere believers, and I trust that, GOD working with me, I may baptize them.

“‘I have hired a small room in a house situated in one of the principal thoroughfares, where I have been delivering weekly lectures on Christianity. The attendance here is very unequal—sometimes large, but generally rather small. This I attribute

to my want of facility in speaking, more than anything else. However, I am not discouraged; I have already baptized one of the most regular attendants, who was formerly a teacher of mine, and two or three others have spoken to me about Baptism; these, however, I shall defer.

“ ‘Another branch of work which I consider of considerable importance is that of writing apologies for Christianity, for publication in the native newspapers in answer to the numerous attacks on our religion which they contain. I have written several for the principal paper here, which the editor has inserted, and I am about to write a connected series, commencing with an appeal to the Government for the toleration of Christianity.

“ ‘It is easy to see, in spite of the hostile attacks continually made, the Gospel is making steady progress; and this not altogether, nor perhaps even chiefly, through the labours of the missionaries, but from the independent reading and thought of the people themselves. There are, I believe, thousands in Japan favourably disposed to Christianity, who have never spoken to a foreigner in their lives.

“ ‘Knowing the people, especially the country people, intimately, I have no doubt as to the

future of Christianity, if the work be carried on in a wise manner. It is not difficult to believe in the marvellous success which is reported to have attended Francis Xavier's preaching. He came, not only in the power of GOD, and of a holy life, but at a time when the people had not learned to dislike and despise foreigners, with the power of the higher Western civilization at its back, and bringing the Gospel with all its force of novelty; and the consequence was that this people, so curious, and who sit lightly on all things, flocked in multitudes for Baptism. It was the history of the introduction of Buddhism over again.

“Circumstances have changed since then. Christianity is no longer new, supposed immoral tendencies have been discovered in its teaching, and a dislike and contempt of foreigners has been instilled into the minds of the great mass of Japanese from childhood. The evangelization of Japan can, therefore, only be successful if we train a native ministry for the work, for multitudes of the people would willingly receive the Gospel from their fellow-countrymen who would not listen to the teaching of foreigners.”

In August, 1876, Mr. Shaw writes:—

“In the two months which have elapsed since

the opening of my chapel, fifteen persons have been admitted as catechumens, and several more will probably be admitted next Sunday. A most hopeful feature is that these converts are, almost without exception, elderly people, or the children of converts. Our Sunday school prospers; it numbers over twenty children, who are both regular in coming, and attentive. By the Sunday after next we shall move into a larger room over the chapel, which is now being fitted up for a school."

In 1878 a Missionary Conference, the first of its kind ever held in Japan, met at Tokyo in May, and was attended by all the missionaries of the English and American Church, the president being Bishop Burdon from China. Of this Conference the Rev. A. C. Shaw writes:—"To my mind far the most important work done was the agreement arrived at that there should be but one translation of the Book of Common Prayer to be used by the English and American Church in Japan. This promises to be a lasting blessing to the Native Church."

The Rev. H. J. Foss wrote from Kobe in June, 1878:—

"Our regular work has been preaching. As

you know, since late in September James Mizuno, of Mr. Wright's flock, has been living with us. He has developed into a clear and powerful preacher, and I trust also into an earnest and steady young man. With his help we have been able to hold services on Sunday evenings since September 7th. Our congregations have been very various, though never as large as in the summer, ranging from ten or eleven to no outsiders at all.

“ The second means of propagating the Gospel is by receiving and instructing visitors ; and I am happy to say we have had quite a large number of visitors lately. Some two or three policemen have been coming regularly, and another young man, who is a teacher of no less than three foreigners, and shows great intelligence. During the business and the other interruptions incident to the close and opening of the year, they have not been here for some little while, but I trust they may begin to come again after this first week is over. The questions of the policemen at first were very good, in connection with the tract on *The True GOD*, by Mr. Piper, of the Church Missionary Society, and were hard for me, with my slender command of language, to answer fully ;

but with the help of Mizuno's presence and explanations, they expressed themselves satisfied; and, after stating their intention to read the books themselves before raising further doubts, they told me they did not raise these objections because they did not believe, but because they wished thoroughly to understand what they believed on other accounts to be the truth. My new teacher, Hirayama by name, himself an inquirer, has been the means of bringing these policemen to us, he himself having been engaged in official duties which made him connected with the police. The receiving of visitors is a very important and interesting, and at the same time a difficult and delicate part of our work.

"I am thankful to be able to report the first Baptism of our Mission, and I very earnestly hope that this convert, who was baptized under somewhat exceptional circumstances, may remain faithful and become strong in the LORD. I may have mentioned in my letters to you Iwata, my teacher from the first. He is a very thoughtful, quiet, and earnest man, and we have grown to like him very much, and for a long time he had seemed to be becoming more and more impressed with the truth of Christianity. Plummer, who

took him as his teacher in June or July, had very great hopes that before he went to study, as he intended to do at the end of September, he would have become fully a Christian; but he seemed to stop long on the threshold, convinced of the falsehood of other religions, believing in the One true GOD, but yet not able to satisfy himself as to the fact (so marvellous as indeed it is) that JESUS was verily and indeed the SON of GOD. It was so ordered that, owing to the illness of a friend (for Japanese are most kind in friends' illnesses), he was prevented from leaving Kobe till far into November, and he had even settled the day of his departure, when one Sunday a Christian friend of his came in, and, after a long talk, Iwata said that all his difficulties were cleared up, and that he was persuaded that JESUS CHRIST was the SON of GOD, and was determined to walk in His paths. I was very glad to hear this indeed, and mentioned the matter to Mizuno, with whom he was about to go on a little trip of a couple of days to Arima. Acting on this knowledge, Mizuno had some talk with him on the matter, and finding him settled in his mind, reminded him of his journey away from Christian influences, and offered to be his witness if he wished to be

baptized. He was apparently overjoyed at this, and on his return he came to me, and on his clear expression of the meaning and blessing of Baptism, I determined to accede to his request, knowing him as well as I did from our year's intercourse together, and believing that he thoroughly understood and believed the main simple facts of the Gospel as expressed in the Apostles' Creed, and that he had resolved to keep GOD'S holy will and commandments, and to walk in the same all the days of his life. May GOD help him to do so, for His dear SON'S sake! He was baptized by the name of Masachika (just and affectionate), which had been an old name of his, discarded when the Government insisted upon persons keeping to a single personal name. The date of Baptism was November 26, 1877, fifteen months to a day after we came out."

From Tokyo, Mr. Shaw wrote brightly and hopefully in December, 1878:—

"S. Andrew's Day was a profitable one to us.

"A Celebration in the morning; and in the afternoon all our Christians met together for a prayer meeting at Bishop Williams's new church; over sixty attended, brought together from the three American stations, Mr. Piper's, Mr. Wright's,

and my own, and the gathering was a very interesting one. It was conducted almost entirely by the Japanese themselves, and just before the close we all stood and repeated the Apostles' Creed together. Over thirty of my own Christians attended, though the distance was five miles.

"Christmas Day has been also a blessed day with us. Our little church was beautifully decorated, the Christians working with much zeal. We had an early Celebration at 8 a.m., and the regular service at 9; there was hardly standing room in any part, even the stairs were lined, and yet in all the throng there was scarcely one who was not either a Christian or a catechumen. It was certainly a sight to make a missionary's heart glow with thankfulness and joy, so many simple, earnest souls gathered in, let us pray for ever, into CHRIST'S fold. After the lesson it was my great joy to admit twenty-three new members into our little flock by Baptism. Most of them were middle-aged people, some quite old, and the sexes were almost equally divided, the number of women being in the preponderance by one, rather an unusual fact. Among the number were two doctors and one blind man; the latter during his probation as a catechumen learnt nearly the whole

of the Gospel by heart. He is the second blind man I have baptized, and I have two more as catechumens."

And again in 1879 :—

"It is three years on the 4th of last June since I first began publicly to preach the Gospel in Japan. On that day I opened a little chapel in a house I had procured not far from where I then lived. GOD blessed my work there, and gradually a little company of Christians was gathered together and a Sunday school was commenced. In the course of two years our congregations had increased to such an extent that it was necessary to find some larger room for the services. The prospects of my work were so good I thought it would be better to build at as moderate a cost as possible a substantial church, where the full service of the Church of England could be exhibited without any of the inconveniences necessarily attaching to a small room. And I felt the need of doing so was the greater because the Greek Church, and the Roman, as well as many of the dissenting bodies, had been long before me in this matter. I also believed that it would in some ways be beneficial to my work to hold the English and Japanese services in the same church, for the

natives would attach some importance to places of worship at which the members of the English Legation, and the other principal residents, attended.

“The Mission buildings comprise, besides the church, a large schoolhouse, used for a boys’ day school, a Sunday school, and various congregational purposes; and a house where some of the day school scholars live under the care of my catechist. On June 4th, the anniversary of my first service in Tokyo, we held our opening service.”

In 1880 the S.P.G. Annual Report says:—

“At the end of the seventh year of their work in Japan the Society’s missionaries thankfully report themselves in fair health, and although less sanguine of rapid progress than on their first arrival, yet encouraged and much better qualified to judge of the character of the people with whom they have to deal, and of the prospect of missionary efforts. There has not been during the last twelve months much out of the ordinary run of quiet work. The Rev. W. B. Wright continues his city work in Tokyo, and with part of the results of a bazaar has built a nice day school in the Mission compound. Goodly numbers still

come to hear his preaching, and from time to time one and another places himself under more definite Christian instruction. The trials of a missionary to the Japanese are enormous: among them may be mentioned the prevailing jealousy of foreigners, the restrictions of free travelling and residence in the interior, and the peculiarities in the language. Nevertheless in many ways the work is spreading wonderfully. The translation of the Scriptures is progressing well. In country districts matters are still more encouraging. A grant of the Society goes to the building of a new chapel at Nakatsu, where two young men were baptized in May in the river, and a Buddhist priest became an inquirer, remaining from morning to night with the catechist, reasoning about Christianity. Many other deeply interesting results might be recorded, but one must suffice, that of a Shinto priest, who, coming to Tokyo from a market town in which Mr. Wright had preached year after year without apparent result, presented himself at the mission-house and begged to be received as a catechumen. Since then his son has thrown open a hospital, of which he is the proprietor, as a preaching place, and both father and son do their best themselves

to explain Christianity to the patients. The hospital is a large building, formerly a Shinto temple.

“The Rev. A. C. Shaw is assisted by four catechists and two school teachers. Four divinity students are being trained in his school, where also the son of one of the chief nobles of Japan is, at his own request and with his father’s consent, being prepared for Baptism.”

From Osaka early and vigorous attempts were made to carry the Gospel message into the surrounding villages. Short journeys were made on foot, groups were addressed at the wayside tea houses ; and, when possible, companies of people were gathered for preaching in the inns where the nights were spent.

In Osaka itself the first church connected with the English Mission was opened in June, 1878, and in the following year came the opening of a boarding and day school for girls. After eight years’ earnest work by Mr. Warren and Mr. Evington a theological class was opened in Osaka, the nucleus of the future Divinity School. The year 1881 was one of marked progress. In Osaka fifteen adults and eight children, and at Tokushima (in the island of Shikoku, worked at

first as an out-station of the Osaka centre) three adults were baptized.

During all these early years the English missionaries in Japan had been under the episcopal jurisdiction of the Bishop of Victoria (Hong Kong). This arrangement had marked disadvantages, and as early as 1878, at the conference of English and American missionaries already referred to, there was a unanimous sense of the need of an English Bishop.

In 1882 it was arranged that an episcopal stipend should be provided by the two great English Missionary Societies, and that the appointment of the Bishop should be in the hands of the Archbishop of Canterbury. On S. Luke's Day, 1883, the Rev. A. W. Poole (formerly a missionary of the Church Missionary Society at Masulipatam, in South India) was consecrated Missionary Bishop for Japan. He was warmly welcomed by all the workers, and there was great sadness when, after a short but very fruitful period of service, during which he had won all hearts, the Bishop's failing health compelled him to leave Japan, and in 1885 he passed to his rest. During Bishop Poole's short episcopate there was admitted to the diaconate one of the catechists trained by the Rev. E. C.

Hopper.¹ This great event in the history of the infant Church took place on S. Matthias' Day, 1885, and is thus recorded by Mr. Hopper:—

“Having got through all our preliminaries in the week before, so as to allow a short time for spiritual exercises, the service began at 10 a.m. in little Ushigome Church.² Prayers were read by Messrs. Tai and Kanai,³ who, as you know, were ordained deacons two years ago, Mr. Shimada reading the first lesson, Mr. Tai the second. The sermon was preached by the Rev. A. C. Shaw from Revelation iii. 11, ‘Hold that fast which thou hast, that no man take thy crown.’

“I was ‘archdeacon,’ and presented; and, after the Bishop had said the Litany, Mr. Lloyd took the first part of the Communion Service, Mr. Yamagata of course reading the Gospel.

“I cannot but think that Mr. Yamagata's ordination is an immense step in our work in Japan. It is only about twelve years since the first S.P.G. missionary arrived there, and at that time there were, I believe, some ten baptized Christians of all denominations in the whole

¹ Of the S.P.G.

² A district of Tokyo.

³ Of the American Mission.

country. Now we have in our own Church three deacons as the nucleus of a Japanese ministry."

Bishop Poole's successor was the Rev. Edward Bickersteth, who, after five years' service at Delhi as first head of the Cambridge Mission, had been invalided home. He was consecrated on the Feast of the Purification, 1886, and at once started for the scene of his labours.

CHAPTER III

THE NIPPON SEI KŌ KWAI •

TO the Church Missionary Society in Japan is due the honour of the suggestion of corporate union amongst the scattered congregations gathered in during twenty-five years by missionaries of the Church of England and the sister Church of America. At a Conference held at Osaka in May, 1886, the following resolution was passed :—" That taking into consideration the existence of three Episcopal Missions in this country, two of which are in connection with the Church of England, and one with the Episcopal Church of America, and being convinced that co-operation between these Societies, and visible union amongst the Christians connected with them, is necessary to the establishment of a strong Episcopal Church and a necessary preliminary to any wider union of Christians in Japan on a permanent and satisfactory basis, the annual Conference of the Church Missionary Society now

sitting in Osaka, wishes to suggest to the Bishop and clergy of the American Church, and the clergy of the Society for the Propagation of the Gospel the desirability of holding a General Conference of the three Missions on this subject at an early date."

This aspiration towards unity found a ready response in the second English Bishop in Japan, who had reached his diocese on April 15, 1886. The proposal was also warmly welcomed by the American clergy; and the Conference met a few weeks later, and resolved—"to try and weld together into one body the various scattered congregations of our respective Missions."

Bishop Williams of the American Church presided, and it was decided to hold a second Conference on July 8th and the following days, each Society sending their representatives.

"This Conference," Bishop Bickersteth wrote in his diary, "lasted four days, with sittings of about three hours twice daily. The proposed Synod and the code of canons, on which Bishop Williams and I have been at work, were our chief subjects of discussion. I speak of discussion, but the whole was most harmonious, everybody, I think, trying to contribute rather than disperse,

to build rather than overthrow. If our plans can be carried through, I trust by GOD'S grace they will give a great stimulus to GOD'S work, which is here mainly missionary work."

The aims of the Conference were further set forth by Bishop Bickersteth in his opening sermon, from which the following quotation may be given: "It can scarcely be doubted that, with an accepted Christianity, Japan will adopt no mere Western idea of the Faith; and though receiving, as is necessary, the framework of the Church from abroad, will complete her ecclesiastical organization on her own lines. If this be so our aim is sufficiently clear. It is to form in this country during the brief period of transition a Christian society which will itself be constituted in all necessary things on the lines of the historical Church, and retain every essential element of the Faith, but will not be bound any longer than is needful by Western use or formulæ, or be trammelled by the predominance of the foreign element in its councils."

The Conference thus held was not long in bearing fruit, for in February, 1887, there met at Osaka the first Synod of the Nippon Sei Kō Kwai,¹

¹ Literally, "Japan Holy Universal Society."

This Synod consisted of many of the missionaries, American and English, and also of Japanese Christians chosen as delegates by their respective congregations. At this Synod the draft of the Constitution and Canons was adopted, of which the first three articles may be quoted :—

“Article i. The Church shall be called the Nippon Sei Kō Kwai.

“Article ii. This Church doth accept and believe all the Canonical Scriptures of the Old and New Testaments, as given by inspiration from GOD, and as containing all things necessary to salvation, and doth profess the Faith as summed up in the Nicene Creed, and in that commonly called the Apostles’ Creed.

“Article iii. This Church will minister the doctrine, and Sacraments, and discipline of CHRIST as the LORD hath commanded ; and will maintain inviolate the three Orders of Bishops, Priests, and Deacons in the sacred Ministry.”

At the close of 1887, Bishop Bickersteth wrote :—

“Japanese Christians in future days will look back, I believe, with pleasure to the first Synod of their Church in February of this year. It was a freely elected body, in which Europeans and

Americans were greatly outnumbered by Japanese. Of the Japanese delegates the majority were men of education. In consequence, questions were discussed on their merits, not results merely accepted on authority. The main decisions arrived at were unanimous. A Japanese Church was organized. A constitution was laid down on the basis of Holy Scripture, the Nicene Creed, the Sacraments and the Three Orders. The Anglican Prayer Book and Articles were retained for present use. Regulations were made for the regular meetings of a synod and local councils. A Japanese Missionary Society was set on foot. The meeting was looked forward to with some serious apprehension, perhaps, by every one. With the more thankfulness we now admit that, through the guidance of GOD'S HOLY SPIRIT harmonizing the opinions of various minds in accordance, as we trust, with His own will, a large step forward was taken in the outward progress of the Church."

On this broad, strong foundation the Nippon Sei Kō Kwai has grown and developed, until in 1906 it had 13,000 members, of whom 6,880 were communicants, with a Japanese ministry of forty-two priests and twenty-two deacons.

Successive meetings of the Synod have added



GROUP OF CLERGY AND DIVINITY STUDENTS, S. ANDREW'S, TOKYO, JULY 8TH, 1895.

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to the Canons as they were required, have adopted the Japanese Prayer Book, and have ratified the division of the Empire into six missionary jurisdictions.

In 1886 there were no dioceses properly so called, but the two Bishops, one American and the other English, had the oversight respectively of their own congregations gathered throughout the Empire. In practice this was found to be inconvenient, and gradually territorial subdivisions have been made, until now the whole land has been mapped out into six dioceses, four of which are under the care of the English Church, and two under that of the Church of America, until the time when, in the Providence of GOD, the whole can be handed over to a Japanese episcopate.

That this happy consummation has been in view from the beginning is seen by the following interesting memorandum drawn up in 1891 by Bishop Edward Bickersteth and Bishop Hare of South Dakota (the latter being in temporary charge of the American Mission in Japan after the resignation of Bishop Williams):—

“ Having regard to the work which lies before the Anglican communion in Japan, and to the special qualifications of each branch of the com-

munion for conducting it, we, the undersigned, entrusted by our respective Churches with episcopal jurisdiction in Japan, are of opinion that it is better that the Church should be presented to the Japanese in its composite form, as exhibited in its English and American branches, than in the specific form in which it would be represented by either branch alone.

“Neither Church will be adequately exhibited, unless, as at present, its organization has been completed by the presence of a Bishop. Hence we regard the presence in Japan of a Bishop of each Church as highly desirable.

“We regard the work of such Bishops as provisional. The whole state of thought and feeling among the Japanese forbids the introduction into Japan, as permanent institutions, of branches of either the English or American Church, and nothing would so offend the national feeling and so hinder the extension of the Church as the giving the Japanese just cause for suspecting that we desire or intend to impose upon them a permanent foreign episcopate.

“Every wise principle of propagating the Gospel in Japan demands that our work should be regarded as that of so directing the Missions

of the American and English Churches that a Japanese independent and self-supporting Church shall be the result. The English and American Bishops are not regarded by the Japanese, and should not be regarded by us, as having jurisdiction over dioceses finally delimited, but rather as forerunners in the episcopate of Japanese Bishops who will exercise jurisdiction over such permanently defined dioceses as the expansion of the Japanese Church may in the future demand."

And in this work of building up the Nippon Sei Kō Kwai all members of our communion, be they American, Canadian, or English, whether sent out by the Society for the Propagation of the Gospel or the Church Missionary Society, or supported by the efforts of private friends, have worked and are working side by side and shoulder to shoulder. As far as Japan is concerned, there is no difference of race or of society. The Church throughout the Empire is one; our Christians can go from north to south, from east to west, and everywhere find the same forms used in the worship of GOD, the same organizations at work for the regulation of their life.

From the very beginning this little Church has been a Missionary Church. As soon as it was

organized it formed a Board of Home and Foreign Missions, and as soon as possible stretched out beyond the limits of Japan itself to Formosa and to Korea. On S. Andrew's Day, 1897, the present Bishop of South Tokyo wrote :—

“ The great day is to-day when I ordained the Rev. D. T. Terata to the priesthood as the first missionary sent by the Japanese Church to foreign parts. He is to leave for Formosa the day after to-morrow. He is to go for a couple of months through the island, and then to return and report to the Japanese Missionary Society his impression as to the place and methods for his Mission. I hope that this vigorous effort abroad may be well maintained, and may also stimulate the Church to more vigorous efforts for self-support at home. Bishop McKim came to join in the laying on of hands, and said the Litany and helped us in the administration.”

Still small in numbers, there is no question that the influence of the Nippon Sei Kō Kwai is strengthening and deepening. In 1904 two of its Japanese clergy could write :—

1. “ The Christian work of 1904 was narrow but deep, just as that of the year before was wide but shallow. All workers seem to have learnt

that it is important to teach people thoroughly to make them consistent Christians. . . . Brothers of other denominations are strongly feeling the necessity of making divine worship more orderly and solemn, and at the same time more hearty. So if we who are trusted with an important heritage of the Catholic Church remain faithful to what we profess, we shall be able to draw our brethren in CHRIST nearer, and to restore at last unity among Christians in this Empire.”—*Rev. M. Kakuzen.*

2. “If we compare the opinions of people about Christianity at the present time with those of fifteen years ago, when it was making rapid progress in Japan, we must be very thankful to feel that their ideas about it now are much deeper. Whereas formerly their motive for inquiry was largely due to the desire for Western civilization, now it seems that they have come to learn by their external and internal circumstances . . . how short and feeble is human life, how valuable the soul is, and how essential Christian morality, if the nation is to take its stand among the highly-civilized peoples. . . . Again, not only is the idea of religion deepening among Christians in Japan, but they are inclining to appreciate the solemnity

of the service of our Church, even though they are members of other bodies.”—*Rev. H. Yamabe.*

Again, in the C.M.S. *Japan Quarterly* for April, 1906, we find a letter describing what is rightly called “a notable day in Osaka Church history”:

“A stranger visiting Osaka on Sunday, March 11th, and wishing to attend a Japanese Church service, might have been surprised to find all the churches closed. If he had thought that this showed indifference on the part of the Christians he would have made a serious mistake, for never, perhaps, has any one day stood out more remarkably in the history of the Church in Osaka than did last Sunday. There are seven churches in this large city, three of them connected with the American Church, under Bishop Partridge’s supervision, and four churches belonging to the C.M.S., under Bishop Foss. It is true that last Sunday the Morning Service was not held in them; their pastors were absent and the church doors closed. But why? Some time beforehand it had been agreed that on that day all the seven congregations should meet in the large Y.M.C.A. hall and hold one great united service. The object was to try and bring more clearly into the minds of the Christians that they were not simply members of Holy Trinity or

of the Church of the Resurrection, but that they formed part of one Catholic and Apostolic Church, acknowledging the same LORD and using the same prayers and order of service. It was thought that such a service would not only strengthen the sense of unity but would also act as a stimulus towards independence and self-support, and would hasten the days when Osaka might be able to claim its own Japanese Bishop.

“The congregations attended in good force, and each church sent its pastor, with the exception of Jōnan, which was represented by Mr. Fujimoto, a catechist, who hopes to proceed immediately to Deacon's, and as soon as possible to Priest's Orders. Three of these seven churches are self-supporting; three support their own pastor with assistance from the Pastorate Fund, and the other—Jōnan—is in charge of the writer—the only church in Osaka with a foreign pastor. . . .

“After a reverent and hearty service, two sermons were preached. First, the Rev. P. G. Kawai, preached on the necessity of a firm faith in CHRIST as the basis of any scheme of progress. He was followed by the Rev. Y. Naide, who, taking for his text S. Paul's words, ‘Knowing the time,’ traced out the

history of the Japanese Church, and exhorted the Christians to be alive to their opportunity. Just as the American Church had sprung up as a result of missionary work from England, and had become a sister or a daughter Church, so was Japan. In 1887, at the celebrated Synod held in Osaka, the Church had come into being. It had been growing stronger and stronger, but so long as it had to have six foreign Bishops, it could not be said to be independent. England and America were waiting, full of expectation, for the day when the Japanese Church could be entrusted to its own Bishops. They did not wish to hinder, they only longed to confer their independence. When he (Mr. Naide) was ordained priest, the American clergyman who had prepared him for Baptism and led him step by step up to that day, took him by the hand, and held it affectionately, while, with tears in his eyes, he said, 'I have been waiting for this day.' Just in the same way, the Church of England and the Church of America were waiting to take the young Church of Japan by the hand. The day on which a Japanese Bishop should be consecrated would be a day of rejoicing, not only in the Church of Japan but in England and America also."

In 1905, the Bishop of South Tokyo (Rt. Rev. W. Awdry) wrote:—

“In the action of the Synod of this year it has been for the first time fully and practically recognized that measures for self-support must go side by side with measures for the extension of self-government.”

In April, 1907, the Bishop of Osaka (Rt. Rev. H. J. Foss) bore the following testimony to the growth of the Nippon Sei Kō Kwai:—

“It is now twenty years since the first Synod met in Osaka, and inaugurated the Nippon Sei Kō Kwai (the Church in Japan), and from that time the Church Missionary Society, the Society for the Propagation of the Gospel, and American Churchmen have been working together as one body for the cause of CHRIST, and for the advancement and edification of His Church in the land. Hitherto there has been remarkable unity of action; in work, each section and country have learnt much from one another; and in council, very few votes have been taken in a party spirit.

“It is time to take breath and to try to realize what has been done by thus planting a branch of the Holy Catholic Church in Japan. We believe

that as CHRIST our LORD did not content Himself with teaching the truth about GOD and man, and leaving that truth to make its way, but was entrusted by His FATHER with the task of founding a Society which should be the depository of that truth, and should, in its turn, be entrusted by Him with the task of propagating and disseminating that truth throughout the world, so He has ordained in His Providence, that a very special task should be given to the Nippon Sei Kō Kwai, as a true and loyal branch of His Apostolic Church, in witnessing for His truth in Japan, and her dependencies and colonies. Among duties that devolve upon us as helpers in this work are these:—To take heed to stability of doctrine, and to order and reverence in worship; to maintain continuity of the main rules of discipline, and to maintain close union with the Apostolic Church as established by CHRIST Himself. The Japanese themselves, by GOD'S leading, are learning more and more to value all these things. They can point to our Prayer Book and Articles, and especially to our Creeds and the value we put on the reading and study of the Holy Scriptures: they see that here is a Church which has a foundation in doctrine to rest upon.

As one of their own presbyters said as he saw the falling away of others from the Faith: 'I have come to see that we cannot neglect even the least of the Articles of the Faith without danger of shipwreck of the soul.' Or as another, a new catechumen, said the other day, 'For the first few times we think the sermons in another communion more interesting than yours, but when we get further on we find yours help us most.'

"So, too, they value more and more the dignity and reverence of our services. The tendency seen at the present time to lay more stress on reverence and orderliness in the services of other bodies, is avowedly owing to the reverence seen in our own: for when a thoughtful man begins to consider what is meant by prayer and praise and the still more sacred rites, from his very soul he desires that there should be awe and reverence displayed in the approach to the Living GOD, and in this it is better to err, if err we must, in too great reverence than in too great slovenliness. Not unfrequently, those whose children have died in the heart of the country have wired for a clergyman, and offered to pay all his expenses, that so they might have a solemn and reverent funeral with the rites of the Church. Only to-

day a bereaved parent wrote—‘Thus even our dead become evangelists.’ Much remains to be taught no doubt in respect of reverence in worship, and of the value of assembling together for prayer and praise, but in these twenty years very much has already been learnt, for which we may well thank GOD.”

In its constitution, the Nippon Sei Kō Kwai appeals to the sense of history, the love of order, the patriotism of the Japanese; it is not in any sense alien, it is essentially their own. The power of this is felt at the centre, as for instance at the meetings of the General Synod, when the imagination must be slow indeed, which is not fired by the sight of those men, foreigners and Japanese, chosen as representatives of their fellow-communicants, sitting side by side and deliberating and legislating on matters which vitally affect the life of the Church. One feels that the Book of the Acts is being re-written in the East, and that Church history is being made before one's eyes. The same power is also felt at the extremities, as for instance at a Confirmation in the house of a catechist in a small fishing village in one of the numberless islands in the Inland Sea, when the sense of the isolation of those few

Christians would be almost overpowering were it not for the corresponding sense of the bond of the Communion of Saints. Or again, as when a poor old woman in Tokyo gave a present, minute in money value, to a lady missionary whom she loved, writing on the gift "from an humble member of the Nippon Sei Kō Kwai."

At the Bicentenary Meeting of the Society for the Propagation of the Gospel in Exeter Hall, on June 21, 1901, a striking testimony was borne to the growth of the Japanese Church and to its feelings of gratitude to the Society as one of the main instruments by which the Church of England has sought to extend to the Island Empire of the East the blessings which she herself so richly enjoys. On this occasion the Rev. John Imai took his place on the platform as Japan's representative specially appointed and accredited by her six Bishops, and he presented to the Archbishop an address, of which the following is a translation:—

"We, the undersigned, being clergy and catechists and representatives of the congregations in connection with the Society in Japan, beg to congratulate the Society on having carried on continuously during the last two centuries, under

the protection and blessing of the Almighty, the work of propagating the Gospel throughout the world, and having thereby conferred extraordinary benefits on humanity at large, and accomplished the salvation of immense numbers of mankind. We also beg to express our deep sense of thankfulness and gratitude for the evangelistic work done in our own country through the agency of the Society. At the same time we entreat the still greater sympathy of your Society for the salvation of our fellow-countrymen in the future."

And if the retrospect of twenty years since the organization of the Nippon Sei Kō Kwai gives cause for deep thankfulness, so also it is with great hopefulness, and with a certain widening of the outlook, that the mind turns to the future. There rises before the imagination the picture of a Church, Catholic in Apostolic Order, Orthodox in historic Faith, Evangelical in love and zeal, National in constitution and in its hold on the people—and the thought of the power such a Church would prove in the evangelization of the whole Far East becomes a prayer that may be expressed in words written for members of the Nippon Sei Kō Kwai by

Bishop Edward Bickersteth within a few months of the close of his ministry :—

“And when we turn to ourselves, we shall do well to ask from Him Who gives every good and perfect gift, a larger and deeper sense of our responsibility, a spirit of fuller thankfulness for the great goodness which He has shown to us, a wider charity and a truer devotion to our Master's service. And if these graces be granted to our prayer it will not be presumptuous to hope that in GOD'S good time, here, and elsewhere, our communion may be counted worthy to win many souls for its hire in the dark places of the earth, and also, it may even be, prove a rallying point once again of the divided children of GOD.”

CHAPTER IV

PRINCIPLES AND METHODS OF CHURCH WORK IN JAPAN

ENOUGH has already been said to make it clear that one essential principle of work in Japan is that the Church there must be national; the Japanese must feel that it is their own, and in no sense an alien product. The fountain head of authority cannot permanently be outside the Empire; and it is mainly for this reason that neither the Church of Rome nor the Orthodox Eastern Church are likely to become the dominating religious force in Japan. The various Protestant missionaries are finding since the war of 1904 a strong anti-foreign element amongst their converts. At present this difficulty has been avoided in the Nippon Sei Kō Kwai owing to the foresight and statesmanship which from the first gave to the Japanese so large a share in her counsels, and yet reserved in the hands of the episcopate a power of veto which prevents any

premature dealing by inexperienced hands with vital matters of the Faith, or of Church order, or with questions touching the foundation of morality.

For the permanence of any system in Japan another essential is that it must appeal to the love of order, and to the historic sense of the people. There has been more than one instance of thoughtful Japanese Christians passing on from Nonconformity to acceptance of the fuller teaching of the Catholic Faith, simply as a result of their own reading of Church history.

If we turn our thoughts to the presentation of the deeper aspects of the Faith, we are confronted with the absence of a sense of sin amongst the Japanese. They are fond of asserting that Shintoism has no moral code, for such a code is unnecessary among a people with an instinctive sense of right; and when they are addressed as sinners they simply resent the term as an insult, and retort that they are not criminals. And so the Christian missionary has to base his teaching on the strength and beauty of the Japanese ideals themselves, leading the hearers to acknowledge that they fail to attain even these; and then to pass on to hold up the immeasurably higher standard of the CHRIST, till in its presence

there begins to come a sense of failure, which by degrees deepens into realization of personal sinfulness.

Then, too, it must be remembered that the spiritual sense among the Japanese is latent rather than patent; it has to be evoked before it can be satisfied; speaking generally, there is not a seeking after a Power outside themselves. Though in a sense the world for them is peopled with unseen beings, the spirits of the departed, yet their thoughts about them are vague and shadowy and have no connection with divine life; the eyes of their heart as well as their understanding have in a very special sense to be opened. And therefore it is that in the face of the spirit of inquiry and of the stirring of many hearts, of which since the war of 1904 there can be no doubt, the workers of longest standing and deepest devotion can only stand aside in reverent awe, saying, "It is nothing to do with us, it is GOD the HOLY GHOST working in our midst." The reverence for ancestors, alluded to above, is deeply rooted in the Japanese mind; and it is very important that the Christian Faith should be so presented that this instinct may find its full satisfaction in the Communion of Saints.



GROUP OF WORKERS IN A SPECIAL MISSION, S. ANDREW'S, TOKYO, 1900.

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With these preliminary principles in mind we can consider shortly some of the methods of Church work in Japan.

I. METHODS OF EVANGELIZATION

We think naturally of public preaching; but ^{I. Preaching.} though this, of course, has its place and use, yet unquestionably that place is far less prominent than in corresponding work in India, where men of the highest culture have to gird themselves for long hours of argument in the bazaars and lecture halls. Of recent years, however, in Japan, when an interest in the Faith has been aroused by other means, more success has attended preaching, and in several large towns a plan has been tried called by the familiar term of a special mission. In Japan the speciality consists in concentrating for several days or weeks in one great city a number of evangelists, who are usually working separately, in making known for some time beforehand the meetings and addresses, and in begging the prayers of all Church Missions in the Empire during the time the mission is going on.

An account of two of the earliest of these special missions may be of interest:—

(a) The following is an almost literal translation of an account written by the Rev. John Imai, Priest-in-charge of S. Andrew's Church, Tokyo, and senior Japanese priest in the Diocese of South Tokyo, of a special "mission to unbelievers" organized by him during the summer of 1897 in the district under his charge. It need hardly be said that active evangelization is continually being carried on; but it had been felt for some time by Bishop Bickersteth and by his fellow-workers that there was danger of the non-Christians living near a Mission centre becoming so accustomed to the sight of missionaries passing along their streets and to the sound of the church bells, that all sense of curiosity was dulled, unless some special effort were made to make them realize that the message was for them. Such an effort was planned and carried out during the first fortnight of July, 1897, in connection with S. Andrew's, Shiba, the mother church of the Diocese of South Tokyo. Every detail of the preparation was followed with eager interest by the Bishop during an enforced absence in England, and during the days of the mission special and earnest were his prayers on its behalf. Before news of the wonderful blessing

vouchsafed by GOD could reach England his call to rest had come.

It should be mentioned that the Rev. John Imai spent a year in England (1892), and had the advantage of studying the principles of mission-work as practised by the clergy of the Pusey House, Oxford; All Hallows, Barking; and others. This is his account as published in a Japanese Church magazine :—

“ Since the spring of last year the need was felt of an aggressive movement in mission work, so that in the course of a year special witness to the Gospel might be borne by the Church to the whole of the great city of Tokyo, with its one and a quarter millions of inhabitants. My plan was that a band of mission clergy, catechists, and other workers should be organized, and that a ten days' mission should be held in each quarter of the city. Unexpected difficulties (especially as to lack of funds and workers) arose. I then proposed that the effort should be made at S. Andrew's Church and in the surrounding districts of Azabu and Shiba. Our late beloved Bishop took special interest in the scheme and often asked about it. Owing to my illness and mission journeys it could not be undertaken for many months; but this

year I thought much about the matter, and after consultation with my brother clergy, Mr. Yoshizawa and Mr. Yamada, decided on a plan of action.

“Without GOD’S power and blessing work cannot be completed, so many days were spent in prayer for the stir of missionary spirit, for guidance in the work, and for the opening of men’s hearts. Whitsunday and the two following days were specially set aside for public prayer, and the congregations were asked to use special prayer for a blessing on the mission.

“Some practical difficulties still remained, but the sympathy of the congregations helped us greatly. They made a collection for expenses, towards which also contributions were received from unbelievers during the course of the mission. Those who promised to teach came readily in spite of their own heavy work and the unusually hot weather. Several catechists also came to help, and many of our Christians willingly offered themselves as mission workers for the time. Thus sympathy became a real power and encouragement; and we, having experienced the abundant blessing of GOD, rested from care, trusting GOD’S Providence, and we awaited the day with courage and expectation.

“On June 30th all who wished to join in the work came together. After the opening prayers I explained our plan of work, and assigned to each band of workers their own district, giving them careful directions as to the distribution of leaflets, tracts, etc. This committee was followed by a prayer meeting, and after a short interval we all went to S. Andrew's Church for Evensong. The sermon was preached by Archdeacon Shaw, who (in the absence in England of our Bishop) dismissed us with his blessing.

“On July 1st we all came together for a celebration of the Holy Communion at seven o'clock, the archdeacon being celebrant. After nine o'clock Mattins they came back with joy and courage, and related their various experiences—welcome or rejected, cold reception or eager inquiry, etc. On the whole they found many willing to accept their invitation. After the one o'clock conference they went out again, and returned in the evening with hope and encouragement worthy of their toil.

“On July 2nd and 3rd the workers diligently visited in spite of continued bad weather.

“July 5th came, the day round which our hope and anxiety settled, for it was the first day of

preaching. The workers visited as usual, after Mattins, and met for conference at one o'clock. At 1.30 there was the first preaching, specially intended for women. To our joy the church was filled with middle-class women, as well as a good number of men. After the meeting many came to the S. Andrew's Boys' School for further teaching, and (after Evensong) the church was literally packed with men, many having to be turned away for want of room. Those two meetings were continued daily until the 11th. In spite of the unusually hot weather the congregations listened eagerly; and now and then expressed in ejaculatory words their conviction of the truths preached.

"We cannot but see the special blessing of GOD upon this enterprise, the most encouraging mission held for twenty years and more.

"The following is a list of the subjects of the preaching:—

"July 5th, 'The Existence of GOD: of the Creation of Heaven and Earth'; 'The true Mission and Responsibility of Man.'

"July 6th, 'GOD'S Righteousness and Holiness'; 'The Fall of Man and its Results.'

"July 7th, 'Failure of all earthly means of

Salvation'; 'The Incarnation of the SON of GOD, the Saviour.'

"July 8th, 'The Teaching and Life of CHRIST'; 'The Death and Resurrection of CHRIST'

"July 9th, 'The Church of CHRIST the Home of Salvation'; 'Repentance and Faith.'

"July 10th, 'Death'; 'Resurrection.'

"July 11th, 'The Last Judgment'; 'Eternal Life.'

"The leaflets distributed each day were tracts on the subjects to be treated on that day.

"Thus ended our week's work. At the last service on July 11th we were like conquering soldiers, full of thanksgiving and joy.

"On July 12th all the workers and the Christians of S. Andrew's came together for Mattins and a special thanksgiving celebration of the Holy Communion. We have calculated that in the course of the mission 4,000 houses were visited, and some 2,500 tickets were issued. Though 'there be many called but few chosen,' yet I believe we may find many who may become Christians. That depends greatly on how we water the seed planted in the mission. It is too early yet to forecast the result, yet there is much cause for thankfulness in the fact that over 10,000

people heard something about Christianity by preaching, visiting, and giving of leaflets, and that the doors to some seven hundred and eighty houses are now open to us. Since the mission every Sunday night the church is well filled, the class for unbelievers has largely increased in numbers.

“I have given this detailed record because we hope for the spread of this systematic, aggressive work. Everywhere the door is open for the Gospel, and men are longing for salvation. The field is white for the harvest, but the labourers are few.”

(b) The Rev. W. P. Buncombe¹ gives the following account of another special mission held in Tokyo in the spring of the same year :—

“The special mission at the Shimbashi Kyokwan (“Teaching House”) began on Monday morning, May 1st, and we were able to carry it on without intermission till the last day of the month. We began each morning with a Bible-reading and prayer-meeting. I gave all the readings, and found it a daily delight to meet with the fifteen to twenty workers and Christians who came together. The LORD unfailingly met with us and blessed us ; and we asked and received from Him

¹ Of the C.M.S.

the salvation of souls, whom He gave us day by day. It would be no exaggeration to say that our morning meeting with GOD was the secret of the power which always attended the Word.

“Then in the afternoon at three, or later on at four o’clock, there was a preaching in the hall on the ground floor, at which the attendance varied from fifteen to seventy or eighty, according to the weather and circumstances. Again in the evening we had a preaching with two addresses, at which the attendance varied from thirty to one hundred and fifty. After each of these meetings we invited those who were interested to come upstairs, where we held a Bible-reading, lending all who came Bibles or Testaments so as to follow the reading. These I always took myself when present. Through all we kept one aim and object in view, viz., to bring men to a definite decision to take CHRIST to be their Saviour, then and there. We therefore spoke chiefly of sin and judgment, and of GOD’S great love in redeeming mankind by JESUS CHRIST; and any address which was not on these lines we felt to be wasted time. So in the Bible-readings afterwards we took passages which the HOLY SPIRIT uses to bring men to CHRIST. After reading the passage and exhort-

ing all to receive the grace of GOD then and there, the workers as far as possible got hold of each one individually and with open Bible talked with them and answered their difficulties and prayed with them, and if possible got them to pray for themselves. The names and addresses of those who professed to 'repent and believe' were taken and entered in a book. After the first few days there was hardly a meeting at which some did not definitely decide for CHRIST; sometimes as many as eight or ten new names would be received in one day.

"By the end of the second week we had over seventy names on our list. As it was impossible, even if desirable, to visit these at their homes or lodgings, we wrote a letter and had it printed and a copy sent by post to each. In this letter we exhorted them to continue in the Faith, and told them of the services and meetings for Christians, and asked them specially to come to the Sunday morning service. The total number of names taken during the month was one hundred and sixty. Some of these were the fruits of the work at the other places where, simultaneously with the central Mission House, we were holding daily preachings—i.e., the church and two small preach-

ing places we have in other parts of the city. The men were chiefly young men, either clerks or students, but there was a good sprinkling of older men, though these were, as a rule, harder to lead than the young.

“Was the work real? will naturally be asked by many. In a large number of cases we know that it was, as they have come again and given evidence that their decision was quite sincere, and there are very few, so far, of whom we have any reason to doubt. The Sunday morning congregation itself bears witness to this; during the month it increased from the ordinary fifty or sixty to a hundred, and so far the number has kept up. A few of the most forward (ten up to the present) have already been baptized, others are asking for baptism soon. We keep in touch with all by means of the weekly letter, of which we send out a hundred and thirty weekly.

“We have had letters from several saying what a wonderful change has come in their hearts and lives, and one young man concluded a long letter by penning a thanksgiving to GOD for His great mercy. As might be expected, some have also begun to bring their friends, and in this way the work will still further spread. There is no reason

to suppose that the work of ingathering is going to cease with the month of special work."

II. Educational work

Of educational work Bishop Bickersteth spoke as follows at the Church Congress at Birmingham in 1893:—

"The percentage of the educated classes in Japan is large. It was so formerly when Chinese methods prevailed. It is so now when European methods have so largely taken their place. The present educational system of Japan has widely extended. It tends to become more thorough and less exotic than it was when first introduced a few years ago. In range it covers the whole field of knowledge from the subjects taught in the village schools to the curriculum of an English University, theology only excepted. Theology cannot be taught, because the educated Japanese mind is as yet in a state of indecision and uncertainty in reference to the whole subject of religion. The number of educated men who believe in the old faiths is few, and the class tends to become extinct. It seems specially the duty of the English and Americans, whose literature and science have been the main agencies in bringing about the changes out of which emerged

the modern Japan, to make sure that those who have proved so receptive in other ways should at least have the opportunity of learning what their faith is."

In spite of the rapid development of the educational system in Japan, some of the long-established Mission schools still hold their own in numbers and estimation on account of (1) the special facilities they hold for teaching English; (2) the excellent moral tone which the Japanese know to be ensured there.

In 1899 new Government educational enactments affected the standard of all private schools, and also seemed specially to threaten educational Mission work, by their prohibition of all religious teaching. But it was soon found that if the letter of the law was kept no objection was made. If the definite Christian teaching is given out of the regulation school hours and in another part of the building from the ordinary lessons, not only is there no frowning down of Mission schools, but to those which are educationally efficient Government licences are freely given, so that the graduates of these schools are exempt from severe entrance examinations in passing on to higher Government colleges.

The work of these Mission schools both for boys and for girls has been unquestionably fruitful. There have been many baptisms (and these in every case with the consent of the parents, most of whom are non-Christians); and in a far larger number of instances prejudices have been removed, barriers broken down, and seed sown in faith and prayer which must surely in the future bear a rich harvest.

Again, in addition to work in these Mission schools, there are many openings for English masters and mistresses in schools which are entirely managed by the Japanese. "The vast educational departments of India and Japan are among the phenomena of our day; they are effecting a silent revolution in the East of which the Church must needs take account. Any plan which directs the force which they control in right channels is worthy of consideration. Among such plans I unhesitatingly count the acceptance by sincere and consistent Christian men and women of educational posts under the Government in these lands. Let them count the cost beforehand, in Japan probably loneliness, uncertainty of tenure, and limitations (which must be loyally adhered to) which oblige them not

to teach doctrinal Christianity during school hours. Still, if, notwithstanding all these disadvantages, they are prepared to throw real enthusiasm on the one hand into the work of secular education, and on the other into the opportunities of making known the truth which these posts afford, then I believe such education-alists are to be counted among real and effective allies of the regular missionary staff.”¹

Since these words were spoken opportunities for this particular form of work have very largely increased, and the following testimony to its value may be of interest. It is given by the Rev. G. W. Rawlings.²

“Up to the summer holiday I taught ethics in English at the Higher Technical School every alternate Saturday after school hours. But in September last, at the invitation of the principal, I began teaching two classes, of from sixty to seventy students each, every Saturday morning during school hours. I have taken such subjects as pride, avarice, sloth, luxury, etc., and what I should say to a class of English boys in one lesson I find takes me four Saturday mornings.

¹ Bishop E. Bickersteth at Birmingham, 1893.

² Of the C.M.S.

But though it is slow work, it is distinctly profitable, and I thoroughly enjoy it. I make a point of illustrating from Holy Scripture, with the result that the Bible has come to be looked upon as the text-book of my lessons, and numbers bring their Bibles and carefully study the references. I am allowed a perfectly free hand, and these students have learnt something of what Christianity stands for, and the power there is in CHRIST to save men from sin. Five of these boys have lately begun to come to my Sunday Bible class, which is a sort of general class, and is attended by teachers and students from various schools. The Bible class for Normal School students has not been so successful as the others in point of attendance, but a teachers' class held at my house one evening a week is well attended by a very thoughtful and intelligent set of men. It is impossible to estimate the results of this work; but I feel myself that much of its value lies in the natural and friendly intercourse we have together. Once a week we have an 'at home evening,' at which we have games, music or hymn singing, Bible-reading, and prayer, and it often happens that a young fellow opens his heart much more freely at such times than at the actual classes."

In girls' schools at the present time these opportunities are specially marked. For the last seven years one of the women workers¹ in Tokyo has been the only "foreign" (non-Japanese) teacher on the staff of the Peeresses' School, which is probably the most influential educational institution in the Empire, and is under the direct patronage of H.I.M. the Empress.

A member of the same Mission has recently been given a similar appointment in another important girls' school, known as the Shorei Kwaisha or familiarly the Tora-no-Mon School. At its first beginning this school, under the name of the Ladies' Institute, had been specially open to Christian influence, and Bishop Bickersteth wrote of it as follows at the close of 1887 :—

"This year has also seen another very important work entrusted to English Churchwomen. Some eighteen months ago several University professors originated a scheme for establishing a large Ladies' College or Institute in the capital, and by the help of the chief ministers of the Government and several wealthy merchants, have since raised a sum of about £10,000 to carry it out. This college is to be an educational, not a

¹ Of the S.P.G.

missionary institution. At the same time it is the desire of the promoters that the entire control and teaching should be in the hands of Christian ladies. The teaching of Christian doctrine is prohibited within certain official hours, but it is recognized that all lessons may and will be given from a Christian standpoint, and outside the official time no restriction will be placed on the missionaries. The scheme includes a boarding-house under the entire management of the college staff. This and other matters were arranged on the basis of an able minute on the subject drawn up by H.E. Count Ito, the Prime Minister."

It was a great disappointment when difficulties arose, and for a time the opening for direct Christian influence in this school came to an end. Their recovery is a cause for great thankfulness.

Again, in the Women's University, two ladies—one a member of S. Hilda's Mission, and the other an American Churchwoman—hold the posts of teachers of English, and a very great number of girls pass through their hands.

An important branch of educational mission work is the establishment in Tokyo of hostels for the large number of students, boys and girls,

who come from the provinces to attend one or other of the great Japanese schools in the capital. Primarily these hostels are for Christians, but their doors are thrown open to non-Christians also, and many parents thankfully avail themselves of the safe home and moral influence thus offered to their children.

But unquestionably the greatest factor of evangelistic work in Japan is private intercourse. Those who know Japanese life will appreciate the force of the dictum that "the best missionary agency in Japan is the hibachi" (the charcoal stove over which the Japanese will sit for hours smoking, and talking). It is in long private talks with one who has come to be regarded as a friend, and perhaps in such talks alone, that the intensity of Japanese reserve will yield, and glimpses be given of the real self beneath. For this work the Christian graces of patience, tact, and sympathy are needed in no small degree.

III. Private
Intercourse

It *is* wearisome to the Western mind to have to pay or to receive interminable visits bound round with etiquette and lengthened by meaningless ceremonials; it *is* wearisome to go through a round of polite nothings and elaborate courtesies before the real point of the interview can be

reached. But it is infinitely worth while. Again and again souls have been won to CHRIST by the attractive force of the simple Christian life, lived in their midst. Appreciation of such lives is found in unexpected quarters; for instance, the wife of a provincial official once gently checked her husband in his courteous expression of concern at the loneliness of a missionary's wife in the absence of her husband, saying, "Oh no, Christians are never lonely"; and again, the head man of a village was overheard expressing his appreciation of the modest bearing and ready helpfulness of some young Japanese nurses during an epidemic of fever, and adding, "I wonder whether it can be because they are Christians."

In Japan, even more perhaps than elsewhere, missionaries need to have the humbling but yet inspiring recollection that they themselves are "epistles known and read of all men," and that it rests with them to commend or to discredit by the lives they lead the Faith of which they are the ambassadors.

II. METHODS OF EDIFICATION

But in Japan as elsewhere not only have the non-Christians to be won, but the sheep already in the fold have to be tended and fed. Already

in many towns and villages there is opportunity and need for pastoral work, with constant visiting of scattered Christians; for frequent opportunities for worship in church or preaching-room; for meetings of Christian men and women for instruction and intercession. Some of the Mission schools mentioned above have now as their chief *raison d'être* the Christian education of the children of Christian parents.

In all this side of the work nothing can compare in importance with the training of the Japanese workers, men and women, clergy and laity; for, as was foreseen from the foundation of the Nippon Sei Kō Kwai, it cannot be long before the work which was begun by foreigners will pass wholly into the hands of the Japanese. The Divinity Schools for the training of catechists and clergy are therefore the very core and centre of the work; and it is of special interest and importance at the present time that in one of the Divinity Schools at Tokyo the principalship, and in that at Osaka the vice-principalship, should be in the hands of Japanese clergy.

In 1905 Bishop Awdry (of South Tokyo) reported that the three Divinity Schools of the Nippon Sei Kō Kwai had been registered as

Technical Schools, with the hope that by grouping them together for a post-graduate course there may be something hereafter in the nature of a Theological University.¹

The training of women workers also is of great importance, and special attention has been given to it in Japan. The S. Hilda's Divinity School for women has been in existence many years, and is well known through the Empire for the thoroughness and excellence of its training. The course lasts for four years, and comprises not only careful instruction in Scripture and theology and in the theory of work, but also opportunities for practice under experienced workers, and courses of cooking, needlework, etc., so that the graduates are well qualified to become, as they often do, wives of catechists and Christian schoolmasters. At the close of the course there are examinations, and the women workers receive the Bishop's licence as the men catechists do. There are other Training Schools for women on similar lines.

¹ Since the above sentence was written, the Bishop's most interesting scheme for a Theological Faculty in Tokyo has been set forth in the Church papers. (See *Guardian*, July 24, 1907.)

CHAPTER V

SOME PIONEERS AND FOUNDERS

THE Church in Japan is fortunate in having still in her fighting ranks many of the pioneer workers, American and English, to whom she owes so deep a debt for her very existence, and for the fostering care of her early years.

Such are (1) the veteran *Bishop Williams*, the first missionary of our communion to reach Japan, who, in 1889, resigned episcopal charge of the American Mission, but only to resume the evangelistic labours which he began in 1859, and which are so dear to his heart. Beloved by all for the beauty of his character, and revered for the saintliness of his life, Bishop Williams lives on in Kyoto "a model of all missionaries, a lesson to all Christians, and a pillar of the Church in Japan."

(2) *Bishop McKim*, of North Tokyo, who, after many years of strenuous work in Japan, succeeded Bishop Williams in 1893, in the episcopal charge of the American Mission.

(3) *Bishop Foss*,¹ of Osaka, who as has already been stated, joined the Mission in Japan in 1876. His long ministry at Kobe has been fruitful of many souls, and was fitly recognized by his call to the episcopate in 1899.

(4) *Bishop Evington*,² of Kiushiu, who reached Japan in 1874; and who since 1894 has given wise and loving care to the Christians of Kiushiu as their father in GOD.

(5) *Bishop Fyson*,³ of the Hokkaido, who laboured in Central Japan from 1874 till, in 1896, he was called by the Archbishop of Canterbury to take episcopal charge of the northern island.

(6) The Rev. *John Batchelor*,⁴ whose apostleship among the Ainu, will be described in a later chapter.

(7) Miss *Alice Hoar*,⁵ one of the pioneers of women's work in Japan. She reached Tokyo in 1875, and laboured there for more than twenty years with singular patience, single-heartedness and devotion—until, worn out with toil, she had to yield her post to younger hands and to return to England, where she still lives in honoured retirement, one fruit of her work being seen in several

¹ Of the S.P.G. ² Of the C.M.S. ³ Of the C.M.S.

⁴ Of the C.M.S. ⁵ Of the S.P.G.



BISHOP EDWARD BICKERSTETH, 1893.

faithful and zealous Japanese women workers who owe to her their inspiration and their training.

These names and lives are bound up with the Church in Japan, but the very fact that those who bear them are still amongst us, precludes more than a passing reference. There are, however, others, who have passed within the veil, the memory of whose earthly ministry is an inspiration to their successors. We cannot doubt that their service of Japan still continues as they bear her on their heart before the Throne.

Of a few of these pioneer workers some little account may be given:—

(1) *Bishop Edward Bickersteth* was consecrated on February 2, 1886, as the second Bishop of the Church of England in Japan. At the age of thirty-six, the Bishop had already behind him five years of strenuous work in Delhi as first Head of the Cambridge Mission; and so he brought to his new charge some experience of missionary problems and sympathy with Eastern modes of thought, as well as a mind and spirit trained at Cambridge in the days of Dr. Lightfoot and Dr. Westcott. He entered into rest on August 5, 1897.

During his eleven years' episcopate the Nippon Sei Kō Kwai was organized, the Empire was

divided and subdivided into less unwieldy missionary jurisdictions, the Prayer Book was revised and re-translated, the English Missions were largely reinforced, and the number of Japanese clergy increased twenty-fold. The Bishop would be the first to desire that, as far as human instruments are concerned, the credit for these signs of advance should be shared with his fellow-labourers. As for his own personal share, the present writer cannot do more than quote the following resolution of the South Tokyo Diocesan Synod at its first meeting after the Bishop's call to rest in 1897 :—"This Synod desires to place on record its sense of the eminent services the Bishop has rendered to the Church of Japan during the eleven years of his episcopate, by the single-minded devotion to her service of his great intellectual gifts and powers of organization, and by the high and noble example of piety, holiness and zeal which he has left to her as a precious memorial and inheritance."

And these words of Bishop Westcott, of Durham, who was the revered "master" of the younger Bishop:—"Edward Bickersteth at once recognized the greatness of the unique opportunity in Japan. His life was spent—sacrificed as we speak—in

unwearied labour. . . . And he has left a Church in Japan in closest fellowship with our own, already fully constituted, and only waiting for native Bishops to be completely self-governing and independent. . . . He has left to the people whom he served, his example and his counsels, and to us the memory of one more faithful witness, through whom it can be seen that the power of the apostolic spirit is still alive in our Church."

(2) The *Ven. Charles F. Warren*¹ reached Japan in December, 1873, taking up work at once in the city of Osaka. That city was for twenty-six years the scene of his labours, evangelistic and pastoral, till, in 1899, through an accidental fall, he was suddenly called to rest, leaving the memory of large-hearted devotion, burning zeal, and remarkable linguistic attainments.

One of his fellow-workers has stated that the archdeacon (as he became in later years) had "gained a place in the confidence and affection of the Japanese Christians such as has been given to very few; and thus the opportunity was afforded him of exercising a powerful influence in promoting the progress and peace of the Church."

¹ Of the C.M.S.

(3) The *Ven. Alexander Croft Shaw*,¹ as has already been stated, landed in Japan in 1873. He settled at once in Tokyo, and it is with the capital that the life of the archdeacon (as he became in 1888) was bound up for more than eight-and-twenty years. When, in 1902, full of years and of honour, he passed to his rest, it was written of him, "There was no Englishman better known, no one better loved, no one more associated with the life of the foreign community in Tokyo." And a few months later one of the leading Japanese clergy stated, "Besides his affectionate nature (not to speak here of his deep devotion to his LORD and Master, and his loyalty to the Church), which won the hearts of his Japanese friends, the late archdeacon's personality was such that he was able to love and take pride in this people and country as much as in his own nation. We all know he was an Englishman, but at the same time we also know that he was one of us, and before the Anglo-Japanese Alliance had shown its first sign, the archdeacon's personality was the living type of the Alliance itself."

(4) *Elizabeth Thornton* came to Japan in 1887

¹ Of the S.P.G.

in response to an invitation from Bishop Edward Bickersteth, to be one of the first members of S. Hilda's Community Mission, and for seventeen years¹ she poured out with unsparing hand the rare treasures of her heart and mind at the feet of the Master to Whom her whole-hearted devotion was given, and in the service of the people whom in Him she loved with an ever-increasing love.

Intellectual interest, a passionate love of truth and reality, quickness of perception, power of organization, bright flashes of humour, untiring energy in work : all these were marked characteristics of Elizabeth Thornton; but that which beyond all else stands out in her character is her wonderful gift of loving. It is that which gave her her unique power with the Japanese workers whom she trained : and it is the S. Hilda's Training School for Japanese Women Workers which is her abiding memorial.

(5) *Beatrice Allen*² was already ripe in experience of Christian work when she came to Japan in 1895. During the ten years of her labour in the southern island her rare personality won for her, in a remarkable degree, the confidence and

¹ At rest, November, 1904.

² Of the C.M.S. At rest, 1905.

allegiance of her fellow-workers—foreign and Japanese—and, for this was the object of her life, led on many of the Japanese among whom she lived from herself to the Master Whom she served. A passionate love for souls, a burning desire to make known the treasures of the Gospel, labours which seemed untiring, but which wore out her earthly frame—it is for these that the memory of Beatrice Allen is loved and honoured in Japan.



THE BISHOPS OF THE NIPPON SEI KŌ KWAI, 1900.

BISHOP EYNGSTON, KUSHIU. BISHOP IYOSŌ, HOKKAIDO. BISHOP FOSS, OSAKA. BISHOP PARTRIDGE, KYOTO.

BISHOP MCKIM, TOKYO. BISHOP ANDRÉ, SOUTH TOKYO.

CHAPTER VI

SOME TYPICAL MISSION STATIONS

IN this and the following chapter an attempt will be made to describe the work now going on at a few of the principal Mission stations.

By way of preface, it may be noted that the following is the present distribution of the various representatives of the Anglican communion which are working together to build up the Church of Japan:—

1. The northern island of Yezo forms the Diocese of the Hokkaido, and all the Church work there is supported by the Church Missionary Society.

2. The same may be said of the southern island of Kiushiu which forms a separate diocese.

3. The main island of Hondo is divided into four missionary jurisdictions:—

(a) The Diocese of North Tokyo extends from Tokyo (including a portion of that city) to the

north of the island, and is under the care of the American Church.

(*b*) The Diocese of South Tokyo extends from Tokyo (including also part of the capital) to the south and west. The bishopric and several of the Mission stations are maintained by the Society for the Propagation of the Gospel. The Church Missionary Society also is strongly represented in the diocese, as is the Church of Canada.

(*c*) The Diocese of Kyoto is to the west of that of South Tokyo, and includes the old capital of the Empire. Like North Tokyo, it is under the care of the American Church.

(*d*) The Diocese of Osaka comprises the south-western portion of the main island, and the island of Shikoku. The bishopric is maintained by the Society for the Propagation of the Gospel, which is also responsible for the work in Kobe and its out-stations, and for that in Shimonoseki; but the larger part of the Church work in the diocese is supported by the Church Missionary Society.

In connection with these various agencies it is pleasant to record the cordial words of the revered Secretary of the Church Missionary Society:

"I know no place like Japan for the comity of Missions." The vigorous growth of the Nippon Sei Kō Kwai is stimulated rather than impeded by the harmonious co-operation of different schools of thought, and the manifestation of various racial characteristics, all united within the bounds of the historic Church, and all contributing to the service of her living LORD.

The following illustrations of work are drawn indifferently from the various Missions.

The modern life of Japan is focussed in Tokyo Tokyo.—that great city, under its old name of Yedo long the centre of military rule, and since 1869 the capital of the Empire, the seat of government having been removed there from Kyoto. There Old and New Japan jostle each other in strange juxtaposition: almost under the shadow of the old castle of the Shoguns, its moat surmounted by mediæval turrets, there run the electric trams of the twentieth century; and within a stone's throw of the symbols of absolute rule are the Houses of Parliament, where the representatives of a loyal and grateful people work out the constitution freely given by its sovereign.

In this city also is the centre of intellectual life; the University of Tokyo is well known throughout

the world for the excellence of its scientific and medical schools, and the streets are thronged with students who come from the provinces to attend these, or some one of the numerous colleges only less distinguished than the University itself.

In the words of Bishop Bickersteth and Bishop Hare (of South Dakota) written in July, 1891, but as true to-day as they were sixteen years ago, "Japan is almost 1,700 miles in length, and has a population of 40,000,000: but the government of the whole Empire is highly centralized, and there is practically but one great centre of thought, life, and influence—Tokyo, the capital."

The Church, therefore, is but following the lines of Pauline strategy in making Tokyo the object of an organized and concentrated attack, and so far as any quarter of the city or any section of its population has been won, making that a base for further operations. Other communions have realized and acted on this, but they and their work cannot be described within these few pages, and we must dwell only on our own.

In Tokyo are the residences of one of the American and one of the English Bishops, the one working from the capital to the north, and the other to the south and south-west.

Here in both Missions are seen perhaps the most highly developed examples of *parochial life*: e.g., S. Andrew's, Shiba, has a full staff of Japanese clergy with a strong body of workers, and a congregation which now overflows into the neighbouring pro-cathedral, while its daughter-church ministers to the despised and outcast *eta*, the leather-workers and tanners. The Sunday school for Christian children is of many years' standing, and there are regular meetings for teachers and for district visitors, all of them Japanese workers. The present pastor, the Rev. P. Yamada, had only just assumed charge of the congregation in 1904 (in succession to the revered and beloved J. T. Imai, who was required for wider diocesan work) when he was called to the front as a reservist. In kindly consideration for his sacred calling Mr. Yamada was employed in the commissariat department, but this did not preserve him from danger, and for many months he was a prisoner in the Russian lines, while his family and friends in Tokyo mourned him as dead.

In Tokyo also are two out of the three Divinity Schools of the Nippon Sei Kō Kwai, and two Training Schools for women workers. Archdeacon

Shaw's early connection with Mr. Fukuzawa has always given the Mission a foothold in the famous school (the Keio-gi-jiku) founded by that eminent educationalist, and many friendships have been formed and useful work done.

The American Mission has a school for boys much frequented and esteemed on account of the excellence of its teaching. And there is more than one Church hostel for students where Christians can be nurtured in the Faith, and where non-Christians can find a safe home and the influence of Christian principles.

It is natural that it should be in Tokyo that we find the greatest evidence of progress in *women's education*; and in the numerous schools and colleges for girls there are splendid openings for Christian English and American ladies as teachers of English language and literature.

It has been already mentioned that in the Peeresses' School are two women missionaries, appointed on their own merits by the Japanese authorities, and treated with generous confidence by their fellow-teachers. Strictly adhering to the unwritten rule of no religious teaching *in* school hours, the opportunities for personal influence out of hours are boundless, specially as the Mission

House¹ is within a stone's throw of the school, and some of the pupils use it as a boarding house, while many others, past graduates and present students, come to it freely for social intercourse, for more advanced English classes, and (of their own free will) for Christian teaching.

S. Hilda's Mission has opened a boarding house for students close to the Women's University, the Japanese Christian lady who acts as vice-principal being herself the first-fruits of the work.

Nor does the Church neglect her own daughters. There are two Mission schools in Tokyo which are more and more becoming Church High Schools for the children of Christians—i.e., S. Margaret's School, under the care of the American Mission, and the school of S. Hilda's Mission.

Direct *evangelistic* effort is well represented (as a type of much similar work) by the Whidbourne Hall,² a preaching-room situated on the Ginza, the most frequented thoroughfare in Tokyo.

In *philanthropic* work the Church is represented in Tokyo by :

(a) An Orphanage and School for feeble-minded children, under the auspices of the American

¹ Of the S.P.G.

² Of the C.M.S.

Mission, but founded by the zeal and maintained by the energy and Christian love of a Japanese gentleman, Mr. Ishii, and his noble-hearted wife.

(b) S. Hilda's Home for aged and destitute women, started to provide for a particular case, and maintained as a practical exhibition of Christian loving-kindness.

(c) The Orphanage of the Widely-Loving Society, established by two Japanese brothers connected with the American Mission.

(d) During the war with Russia in 1904, the Japanese Church took an active part in work for the wounded, and in care for the families of those at the front. The congregation of S. Andrew's, Shiba, began this latter work simultaneously with an effort on the part of some of the best-known Tokyo ladies, and the smaller Christian society was cordially welcomed by the larger national association and affiliated to it.

In Tokyo also are the two *Community Missions* of S. Andrew and S. Hilda, both founded by Bishop Bickersteth in 1887, the former on the lines of his old well-loved Mission at Delhi, and the latter the outcome of his own musings over a scheme for women's work which should be thoroughly in touch with modern needs and

practical possibilities, where yet the ideal should be always maintained of the work being the outcome of the life, and not *vice versa*. Most of the principal activities of that Mission have been already mentioned; they comprise a Training School for mission women, a High School, an Orphanage, an Embroidery School to give employment to Christian girls, a hostel for University students, etc.; and in the Community House itself there are several Japanese Christian ladies who have thrown in their lot with the Mission, one as a full member.

The following general report of the Mission was given in August, 1905, by Miss Rickards, the member in charge:—

“In the Training School the pupils worked well to the end of their school year in July. The big examinations are held then, an anxious time for which they have a week of special preparation. . . . They are all keen about their work and well deserve their holiday, and warm thanks are due to the three Japanese clergy and Miss Peacocke (of the C.M.S.), whose excellent teaching has done so much to produce good results. From September we are to begin training a promising worker for the American Mission. H. San, the

first holder of the scholarship founded in memory of Miss Thornton, will also then begin regular work. She has been with us since April, and is one of those living in the house. She is a graduate of the Women's University, and was Miss Philipps' right hand in the hostel from the time it was started.¹ She is a girl of sterling character, exceptionally capable, of good family and attainments, and she won universal liking and esteem from both teachers and students during her college career. She is an earnest, healthy Christian, and has twice overcome the determination of her relations to marry her to an unbeliever. . . .

"The school is flourishing, and the Koishikawa Hostel is full. This is certainly at present the most *diffusive* part of S. Hilda's evangelistic work; a cheering thought. For these girls come from everywhere in Japan, and are training for all kinds of work. . . . The Orphanage is also full, and we have been able to take in some unhappy little waifs. In June we lost the matron of the Embroidery School, but our need was supplied in a most unexpected and delightful way. Rather more

¹ H. San has now (1907) returned to the hostel as vice-principal.

than a year ago Miss Thornton allowed an oldish woman, K. San, to come and live in the Training School. She was too old for the regular course, but wished to know more of the Bible, and took a few of the easier lessons. Every one liked her, she was often useful, but no one credited her with much power. Last spring, however, she took charge informally of the Embroidery School while the matron was away, and it went like clockwork. Later she took charge of the Training School on a similar occasion and with a like result. She thus came to know the pupils in both houses, and was quietly getting initiation into S. Hilda's methods and rules. When we were suddenly left without an Embroidery School matron, we asked K. San to try her hand on the strength of this experience, and she has proved a born matron, with a strength of character and a fund of common sense and tact, and a motherly interest in the girls, that have revolutionized the internal arrangements of the school, and won the hearts of all. Just at the end of the term, one of the happiest events that has ever befallen us took place—the Baptism of one of our school pupils, together with her mother, a lady we have known and taught for many years. It took long for the light to make

its way into her heart, but ever since she and her two little daughters were admitted catechumens soon after Miss Thornton's death, her faith has shone more and more brightly, and her joy and peace at the time of her Baptism were a lesson to us all."

The clergy of S. Andrew's Mission undertake the charge of several "parishes" in Tokyo, and the superintendence of some of the country stations.

Osaka.

Three hundred and fifty miles to the west of Tokyo there is the city of Osaka, the fame of its historic castle now eclipsed by the growing reputation of the town for manufactures and for commerce.

Here also is a vigorous centre of Church life, the Nippon Sei Kō Kwai being represented by the American Mission and by the Church Missionary Society. There are several self-supporting congregations; the central C.M.S. Divinity School; a newly-revived Training Home for Bible-women; the excellent Poole Memorial Girls' School,¹ where the work both of education and of evangelization has been signally blessed of GOD, and of which the following account has been recently

¹ Of the C.M.S.

given by Miss Tristram, its revered and beloved principal:—

“It was a great joy to us when, on February 24, 1905, our new wing was opened by a dedication service in the chapel, conducted by Bishop Foss, and attended by the whole school and as many friends as there was room for.

“We soon wondered how we had ever conducted the school without the increased accommodation, for every room seems essential:—The dining-room, where all can now dine together after singing their grace; the drilling-room, so that physical training can be carried on regularly, independent of weather, and singing also, without disturbing the rest of the school; the needlework room, specially adapted for the purpose, and leaving the old room as a much-needed extra class-room; the small museum and library, by which we hope to develop the natural history and literary tastes of the pupils; and last, and chiefly, the chapel, kept sacred for the worship of GOD and Bible-study, a most practical and real help in the spiritual work of the school, and where we have the glad sight every morning of 300 pupils gathered for prayers before the Bible-classes, for which they separate.

“ One of the first uses to which the chapel was put was the holding of a mission by Mr. Kawabe, who was so much used by GOD among us last year.

“ The effect of the revival a year before had, far from evaporating, steadily continued and deepened, and souls were, one after another, being brought into the light, through the influence of the daily Bible-teaching, of schoolfellows, and of teachers, and the Christians were many of them showing signs of growing in grace. They were all the more ready for the mission.

“ One of these, though she had obtained her parents' consent for her Baptism, had feared to say much to them about her faith, but now wrote to her father, telling him that she was going to be altogether for GOD, and of the great joy that had come into her life, and urging him and her mother to think on the subject and become Christians. Her father wrote her a short note, telling her to return home immediately. She wrote very humbly, asking him to let her stay a little longer, and, if possible, to finish the course; but he simply replied, saying, now she need never return, nor consider his house her home, and he would send her no more money. It was a great blow to her, but

a friend has made herself responsible for her expenses, and she promises to be a very efficient worker, and for this we hope to train her, for she has real ability, and strength as well as sweetness of character, and seems as though true love for CHRIST were constraining her.

“One marked feature as a result of this mission was the missionary spirit among the girls towards schoolfellows and their own relatives, and another result that gladdened us was the spirit of prayer pervading the school. That, we know, means much of future and continued blessing.

“You may be interested to know that of the five who finished the school course last spring, one was a Christian when she entered the school, and the other four were baptized when at school, and are the only Christians in their families. Of these four, one is staying on with us for further English, another has gone to the Women’s University in Tokyo, and, with her father’s glad consent, to a Christian boarding-house, another has entered the new Women’s Medical School, and the fourth has gone to a Bible-school in Tokyo, for training mission-workers, her non-Christian parents paying for her there, for they say it is evidently what she likes best to study.”

In the C.M.S. *Japan Quarterly* for April, 1906, there is the following interesting account of work in Osaka among the factory "hands," who form a new and somewhat startling feature in the industrial life of modern Japan:—

"Two nights ago we had a meeting of seven hundred girls gathered in the dining-hall of a factory to which we have long wished to gain admission. They listened quietly, and the officials expressed themselves as pleased with the effect, and intimated that they would like frequent repetitions of similar magic lantern meetings. We feel encouraged, for we have in this case won a special point. No stipulation concerning religious instruction was made to us, except that the first time it should not be long or difficult, and to this I readily agreed. The officials of this factory wanted simply educational lectures, but we have waited, and have, through GOD'S grace and His guidance, gained unconditional entrance and won our point. One girl out of the crowd came eagerly up to me after the meeting and told me she was a Christian.

"The general condition of the factories and the care of the girls seems to have considerably improved. Schools have been built in many instances and dormitories enlarged. There has

been some movement towards legislation with regard to hours and those employed. I am sorry to say that in this direction nothing practical seems to have been done. Night work on alternate weeks with day work is the rule, though there are some few cotton factories where there is no night work. Very small girls are employed. Children of only eight years are often engaged in work all night. Their tired, pale faces and unprosperous-looking physique betray to even a quite casual observer the strain this is to them. We have had meetings inside eight factories, in some of them repeatedly; of these, four were formerly difficult of access, but are now open to us. We have been refused admission repeatedly to six factories; the excuses made have been various, sometimes true, but often, I fear, false. We have occasionally met with rudeness. Some of the officials are Buddhists and opposed to Christian teaching. Some, I think, are afraid of the girls' parents objecting and withdrawing them from the factories. Some are bad themselves and do not care for the tone of the girls to be raised. Some few, again, really care for their welfare and take pains to give us a welcome, hailing with joy any teaching that will help them in keeping in order

the crowds of uneducated girls and children entrusted to their care. Wherever there is a Christian in any good position in a factory office, our way is soon open. At one factory we have been to recently we are told that they are trying both Buddhist and Christian teaching to see which has the best result. This shows us that it is no time to draw back and lose the foothold we have gained through continual effort and prayer. There is a sameness about the work and a lack of opportunity for leading individual souls which causes it to be tiring at times, and I have often had to cheer up workers and encourage them to persevere; and true and faithful they have been.

“Besides our meetings inside the factories we go regularly to some lodging-houses, and some of the people have certainly been impressed. They nearly always seem glad to welcome us, though at times they have even to get up out of bed and roll up their mattresses to make room for the meeting. The houses are not over large for the numbers who inhabit them, and the night-workers sleep in the daytime. The rooms are often dirty and have not too fresh or pleasant an odour; men and women, girls and boys, sometimes live in the same houses. I try at times to limit my horizon of life to what

that of some of these little girls must be, but imagination fails at the task. They work for twelve hours at a time, and alternate weeks at night. After the work hours are over they go to the bath, then have supper, then go to bed. Next morning they get up before daylight and do the same again. They work, eat, bathe, and sleep in a crowd, the faces are pale, the eyes weak. They are accustomed to a low moral atmosphere. They are always tired, and yet they love to see the pictures we take, views of moonlit scenery or pictures of happy, prettily-dressed Japanese children draw from them many appreciative remarks and smiles. They like the pictures of our Saviour's childhood and of His blessing little children. They remember the hymns we sing, and some have even copied them to sing in their short intervals of rest when in the factories. The Christmas-tree we decorated for them last year seemed like a glimpse of fairyland to them that they must gaze and gaze upon in sheer delight. I have tried to simplify the teaching we give more and more, it is so very little they can really grasp and understand; and I have also added some Japanese pictures to my slides, as they are more easily comprehended than the pictures in Judæan and European style.

"The factory hands form an almost distinct uneducated class of society. Unless I had gone in and out among them as I have done during the past years, I could never have believed or realized what I now know. Crowds are living in weariness and sin, and the little ones are growing up contaminated by their surroundings. Gambling, drink, and immorality are only too common. Many who have seen better days are among them. We who go to seek the women and girls inevitably meet with many men and boys. There is work enough here for many an earnest, Spirit-filled Japanese worker. Within ten minutes' walk from this Concession where so many of us live there is an enclosure of lodging-houses, where I think perhaps a thousand girls may live, and also numbers of men and boys employed in a factory near. There is free access to this place at any time, and any one who will go may speak openly out of doors to numbers who, though rough and dirty, willingly listen. I pray GOD that our Japanese men-workers may not lose, but buy up, this glorious opportunity of bringing living waters to thirsty, sin-stricken souls. On the Emperor's birthday we had an open-air meeting there, and some fifty people listened quite quietly for two hours to the

addresses given by some of the Divinity College students who went with us.

"We have sometimes met with Christians, but not often. We have several times met with people who have remembered meetings or hymns from last year, or even before; and there is no doubt that the factory hands themselves appreciate the meetings, to some extent at least. We have just lately gained admission to a house where eighty boys, from thirteen to twenty years of age, live. They work, like the girls, in relays by night and day, and so eighty at a time come to a lantern meeting. The old man in charge seems very glad of our help. He finds it difficult to teach and keep in order his large family. One of the boys is a Christian from Kagoshima, and he has shown special fortitude of character in remaining at his post when all the companions who came up with him from the country have left, finding the work or life too hard. This boy has been specially commended. He comes sometimes for a reading and prayer with me, but has few opportunities of spiritual help besides, except the occasional times he can go to church."

The following description of the American Church work in Osaka was given by Dr. Abbot in 1901:—

“The premises of our Mission here occupy a strip of land between two streets, accessible from both, and parallel with the banks of one of the streams, giving expansiveness to the prospect in that direction. At one end of the strip stands S. Barnabas's Hospital, which Dr. Laning has made a house of cure for so many years, where the beautiful charity—none more beautiful—of surgical and medical care of the sick and injured is dispensed without money and without price to those in need under Dr. Laning's personal supervision, with the co-operation of trained native assistants. Next in range to the hospital comes one of the Mission residences, one occupied by Mr. Page and more recently by Mr. Tyng; after this the house now used for the Bible-women's School; and last of all Dr. Laning's own residence, closing the group at that end.

“A day spent in visiting the points of Christian interest in Osaka reminds one of the pictures painted to the imagination by the accounts in the Book of the Acts of the Apostles. We go to S. John's Church of a Sunday morning, find a Sunday School in session before the morning service, and join with the Rev. Mr. Minagawa in

the Holy Communion which follows. Then to the Orphanage maintained by the Women's Society of this parish, with its nineteen children in the house, who went without their breakfast every day one Lent as a part of their self-denial, sending half of the amount thereby saved to the Japanese Missionary Society's work in the Island of Formosa. We are tendered one day a reception at Christ Church Parish House, and meet in informal worship and friendly intercourse forty or fifty men, women, and children, whose affectionate interest and hospitality are affecting. Later in this day there is another reception at the house of one of the missionaries, to which all the Christian missionaries in the city are invited, and which is a delightful occasion of the one communion and fellowship in the mystical body of 'GOD'S SON, CHRIST our LORD.' One morning is devoted to a series of visits in turn to the Training School for Bible-women, to a service and instruction for them at Christ Church, under the direction of the Rev. Mr. Tyng and the Rev. Mr. Naide, to an impromptu service, address, and reception at S. Paul's Church, under the care of Mr. Chickashige, who makes a warm address of welcome; and then to one after another of a number of Christian schools

and centres connected with the various mission boards."

Kyoto.

Kyoto, the old capital of the Empire, is also an important centre of American Church work, and here again we are indebted to Dr. Abbot for its description :—

"The missionary district of Kyoto was set apart from that of Tokyo by the action of the General Convention at Washington, D.C., in the autumn of 1898. It embraces thirteen provinces and part of a fourteenth, and contains a population of about 5,000,000. From almost every point of view Kyoto is a more attractive place than Tokyo. Without the immensities of the newer capital, without its vastness of population, without its broad spaces and infinite distances, without its public buildings and official aspects and administrative activities, it has nevertheless a dignity, a completeness and repose, a suggestion of antiquity with touches of freshness, which invest it with a peculiar charm; while its spacious palace and even noble castle, their surrounding grounds, its numerous Buddhist temples amidst their luxuriant groves, the beauty of the mountain barrier behind, the rapid stream which flows through its business quarter, the endless attractions of its

shops and bazaars, and, most of all, to the Christian stranger, the variety of its religious institutions and agencies, make it a place where one loves to linger and which one is loth to leave. The diocese or jurisdiction of which it is the centre is compact and most conveniently disposed for work. It is for this field that Dr. Partridge, late of the China Mission at Wuchang, was consecrated Bishop on February 2nd, 1900; and well may Bishop McKim of Tokyo say, as he does say in his Report of the Board of Managers for 1898-99, that the Bishop of Kyoto will have, in his opinion, 'the best diocese of the six into which this Empire is divided.'

"To place ourselves at the centre of Christian Kyoto, and so at the centre of the jurisdiction, we take our kurumas in the pleasant courtyard of the hotel, and are trotted away in a diagonal direction, first down through street of shops, then across the palace grounds, then almost into a little Buddhist temple, turning swiftly past which we 'fetch up' around the corner on which stands the handsome, modern, attractive edifice known as Holy Trinity Church, the gift of Holy Trinity Church, Philadelphia, and the cathedral church of the newly-consecrated Bishop of Kyoto. This

is worthy of its name, its donors, its builder, its situation, its function. It is of brick, with appropriate trimmings, and has the look of a well-designed, and well-built church transported from any one of our prosperous American cities. It seats perhaps 300 or 350 persons, and its interior fulfils the expectations which its exterior awakens. Some criticisms have been passed by writers in their American homes, who have never been in Japan and who know nothing of the Japanese people, for building Japanese churches in the 'American style,' as if it were an affront to Japanese preference. As a matter of fact the Japanese preference is that their new public buildings, both civil and ecclesiastical, shall be built in the 'foreign' style, a preference which is attested on every hand; and any one who has been in Japan and studied the conditions on the spot can readily see that to follow the lines and features of native architecture in the construction of houses of Christian worship would be a mistake for various reasons. Holy Trinity Cathedral at Kyoto, like Trinity Cathedral at Tokyo, is a worthy and creditable structure, and destined to become more and more the centre of forces of organization and administration, which means

great things for the city and its part of the Empire.

“Hard by the church, and architecturally connected with it, is the equally handsome building of S. Agnes’s School for girls, already, however, outgrown, and requiring an immediate enlargement of its accommodation, if the work which it houses is not to be hampered. S. Agnes’s School, like S. Margaret’s at Tokyo, is one of the Christian institutions of Japan, and it is a novelty and a delight to meet its hundred or more bright-faced girls with their devoted head master, Mr. Tamura, and the other teachers, to join with them in Christian worship, to witness the exhibitions of their proficiency, and to receive the expressions of their affectionate and interested hospitality. What a picture is presented by the group of their figures and faces gathered around the door of their beautiful building, ‘living stones’ that they are, being wrought into fitness for places in the spiritual temple, a ‘house not made with hands.’

“Daily services for the girls are the order in the cathedral, and Christian instruction is also systematically given.

“S. Agnes’s School had only six teachers and

six students when this building was erected. 'But don't be disappointed,' said Bishop McKim at that time. 'By and by you will have ten times six.' In less than five years twice that number, namely, one hundred and twenty, has been realized in the membership.

"The school year at S. Agnes's begins in April and lasts eleven months, August being taken for vacation. Instruction is given in Japanese, Chinese, and English; in mathematics, physics, science, metaphysics, ethics, physiology, music and drawing, and etiquette, which is always a great point in Japanese education. The teaching is done mostly by text books. On the whole the Japanese girls are fond of study. There is no trouble about discipline. There are no examinations except at entrance, and no systems of prizes; rank is determined by the daily record. These particulars of S. Agnes's may be taken as more or less true of other Christian schools in Japan."

CHAPTER VII

SOME TYPICAL MISSION STATIONS

(continued)

GIFU and Nagoya are important provincial centres of Church work.

The distinguishing feature of the work at Gifu ^{Gifu.} is the Blind School, which was started soon after the great earthquake of 1891, and of which the principal is Mr. J. K. Mori,¹ an earnest Christian catechist who had lost his sight, and who greatly desired to devote himself to the well-being and evangelization of his fellow-sufferers. Mr. Mori spent six months in the Government Blind School in Tokyo in order to qualify as instructor in massage, the great occupation for the blind in Japan; and he has had no lack of pupils. It is a touching sight to see him among the inmates, with his unfailing cheerfulness and trust in GOD, leading them to CHRIST by example even more than by precept.

¹ Of the C.M.S.

**Country
work.**

Some typical work in country districts is thus described by the Rev. W. P. Buncombe:¹—

“By GOD’S grace the Church at Yokaichiba (Shimosa Province) continues to grow rapidly both in numbers and in grace and zeal. Since coming back from the summer rest and the ‘Summer School’ for the workers, I had the privilege of baptizing there, in two groups, thirty-five persons, i.e., nineteen adults and sixteen children. These are the results of the mission work carried on by the members of the Church under the direction of the lay pastor, Mr. Katada. The majority of these come from small villages within half an hour’s walk of the town. In one of these villages there are only fourteen houses, all farmers. Five of these families have become Christian, and their ambition is to get in the remaining families as soon as possible. From one family three generations were baptized. The old grandfather and grandmother were baptized in their own house, being unable to get to the mission church. Their Baptism Service was held at 7.30 in the morning, as many of the Christians wanted to be present; so, including the recently-baptized members of the family, about twenty of

¹ Of the C.M.S.

the Church assembled to take part in the service. They are well-to-do farmers, and have a large and extensive farm compound. It was in this that the Baptism took place. The old man was seventy-eight, and his wife seventy-one. After the service his son, who had been baptized the previous evening, asked if he might read a statement he had written: it was in the form of a prayer, or thanksgiving, to GOD for leading them all into the light, and especially the old couple who had then been baptized. I was glad to mark the evident joy of the whole party.

“The Church realizes also the importance of visiting and helping the new Christians, and they have a visiting band, who go two and two and visit them from time to time. They make a rule of not talking about ordinary things on this visit, but at once to get their Bibles out and read and exhort and pray, and then go without waiting for ‘tea.’

“As I mentioned once before, they are formed into companies according to the day of the month on which their Baptism took place, and there are now five or six of these companies; it is the duty of each company to meet on their Baptism day and exhort and encourage one another. They

carry on regular evangelistic work in almost every part of the town, and in a good many villages near. Mr. Katada told me that sometimes he has hardly time to get his meals in between seeing the people who come for teaching.

“ I have previously mentioned a work GOD was doing amongst the men of the lighthouse near Choshi. There are generally four or five men stationed there, and these change rather frequently, except the head man. Those who had become Christians have been endeavouring to lead any new men who come into the lighthouse, and GOD has blessed their work and testimony, so that in a little over a year nine men have been converted there. On my recent visit to Choshi I baptized one man from the lighthouse, the latest convert. The head man is most earnest in his efforts to preach CHRIST. Numbers of visitors come to see the lighthouse during the summer months, and are taken up the lighthouse in batches of eight, the others waiting till the first party have come down. He utilizes the opportunity often by speaking to the waiting ones about the Gospel. The men who have become Christians and have been transferred elsewhere are all doing well. Three of them are in or near Tokyo, and we often

see them here. One has gone to the other side of Japan, but he writes frequently to Mr. Sakuma, the catechist at Choshi.

"GOD has been blessing the work in Choshi, and altogether seventeen adults have been baptized there this year. This would have been regarded as remarkable, but for the great increase in the neighbouring town of Yokaichiba, noted above. During the summer many of the Christians joined the catechists in their preaching tours, and gladly testified by speaking to the country folk in the villages around. Among those who thus helped were two or three of the school teachers, who were of course at leisure during the holidays. I am so thankful for the work and witness of the private Christians; GOD owns it by bringing many to salvation wherever they thus work together and do not leave the preaching to be all done by the catechists.

"The lighthouse here is the first point of Japan seen by steamers coming from Vancouver to Yokohama, and, if their signals can be seen, the lighthouse men telegraph the steamer's arrival to Yokohama."

The Province of Shinshiu has been assigned as the special sphere of the Canadian Church. The

Work of
Canadian
Church.

two chief centres are Nagano and Matsumoto. Nagano is noticeable for its double representation of Old and New Japan; the former in its famous Buddhist temple, still an object of pilgrimage for the surrounding district, and the latter in the young and progressive population growing up around the railway station. The Church workers have always succeeded in maintaining singularly friendly relations with this section of the people and with the officials of the town, and there is very real and vigorous Christian life in the congregation.

Kiushiu.

The work in the southern island of Kiushiu is thus summarized in a publication issued in 1905 :—

“ The work amongst the soldiers, especially in the hospitals, claims our notice first. That of the Y.M.C.A., as carried on in the field of Manchuria, has led to results which are full of promise and whose effects are already widely perceived.

“ The work in the great military hospitals at Kokura, with their six thousand patients, has largely absorbed the time and attention of Mr. and Mrs. Hind and their fellow-workers, who have been cheered by the decision for CHRIST of some three hundred and sixty souls.

“ At Kumamoto, as at Kokura, the opportunity

has been given of access to these hospitals by Christian military doctors, who use the influence their position gives them for their Saviour.

“ In other places access has been obtained with difficulty and after long waiting; but once the doors have been opened, there has been a glad response from the men.

“ New work has opened out amongst the girl employées of the post and telephone offices, and from one class of twenty-five members, five have confessed CHRIST as their Saviour.

“ Classes for children in various places are reported as full of promise. Some hundreds of children thus each week take to their homes something about JESUS. We hear of one boy kept away by his parents because he was getting too earnest. Many of the scholars are indeed believers, but too young yet to be baptized.

“ There has also been much quiet, happy work done in classes for nurses, also in preparation of women for Baptism and Confirmation; and as the fullness of the blessings treasured up in CHRIST JESUS comes to be realized, there is such an experience as that reported from Kagoshima in the words of a confirmer, ‘ The house is lighted up with the LORD’S Presence.’

“Evangelistic work has received an impetus and much help from a mission held in October and November last. One report says, ‘GOD sent two earnest Japanese evangelists.’ They commenced work at Oita, and several came out there. Many also at Beppu decided for CHRIST. At Kokura and Wakamatsu the same results followed. At Fukuoka they held a three days’ mission for the Christians, and three days for inquirers and heathen. Those who were already believers were stirred up to definite consecration to the Master’s service—lingerers became decided. One said, ‘I seem to have seen GOD face to face to-day,’ and she beamed with joy as she said it. ‘Before I believed in GOD I used to worry; now I leave it all with Him,’ was the happy testimony of another. Much prayer was called forth for relatives, and earnest endeavours to reach outsiders were commenced. A man kept back by slavery to drink was set free, and has been baptized; others have become catechumens. In some cases complete reconciliation took place between those previously estranged and offended. In others, idols have been given up and thrown away. Several hitherto undecided ones have come forward in each place visited by the



BISHOP FYSON AND JAPANESE WORKERS IN THE HOKKAIDO, AUGUST, 1903.

evangelists as catechumens, thus crowning the quiet preparation work of many months past."

A point of special interest in this diocese is the Leper Hospital at Kumamoto, opened in 1895, under the auspices of the C.M.S., and now maintained in direct connection with the Nippon Sei Kō Kwai by the two ladies (Miss Riddell and Miss Nott) to whose devotion it owes its origin.

The special interest in the Diocese of Hokkaido centres round the work among the Ainu, although among the Japanese also the Church Missionary Society has been zealously labouring since 1874. The Ainu, the aboriginal inhabitants of the Japanese islands, are now almost entirely confined to the northern island of Yezo. They are hunters and fishers, and live in the mountains and on the sea coast. They have no written language, few traditions, and their life is concerned with very little but the animal side of existence. The vice to which they fall the most easy prey is that of drunkenness. Their religion is a rude and primitive form of nature worship, and their chief festival is the sacrifice of the bear.

Diocese of
Hokkaido.

To this people, outwardly so unattractive, the Rev. John Batchelor has given himself, not only with devotion but with enthusiasm. In

1881 he first visited Piratori, the old Ainu capital, and made an attempt to preach the Gospel. In 1883 he returned and spent six months among the Ainu, sharing a hut with the chief Penri; and for successive years he continued to spend many weeks at a time in Ainu huts, winning the friendship of the people, and reducing to writing their language and their folk-lore. In 1892 he and his devoted wife settled at Sapporo, a town on the west coast of Yezo, which became the headquarters of the Ainu work. The year 1893 was one of special blessing, there being more than two hundred baptisms among the Ainu; and from this time the work went steadily on till, when Mr. Batchelor went to England for furlough in 1900, he could look with thankfulness on 1,157 baptized persons in the district of Sapporo alone.

Bonin
Islands.

The Bonin Islands form a little-known outpost of the Japanese Empire, but the work of the Church there has an interest of its own.

The following account of its earlier stages was written in May, 1898, by the Rev. Armine F. King¹:—

“As Mr. Cholmondeley left Japan at the end of January for a year's furlough in England, it fell to

¹ Of the S.P.G.

me for the second time to take his place as visiting missionary to the Bonin Islands. We of S. Andrew's Mission have practically pledged ourselves to arrange that one of our number goes there every spring, and this has been done since 1894. Previously to that date no clergyman, except Mr. Plummer in 1877, had ever visited the Islands.

"The story of the Bonins has often been told, but—to restate it in a few words—the Islands had long been uninhabited, and in 1832 some settlers went there from Honolulu. These were joined by others from time to time, but the numbers were never large, and in 1853 those on the main island were reported as being only thirty-one, all told. To-day they number nearer sixty. These are of various nationalities, but English is the 'vulgar tongue.' In 1875 the Islands were formally handed over to Japan on account of its claim to ancient proprietorship; and since then a large number of Japanese, numbering to-day about three thousand, have gone to settle there. Between them and the English-speaking settlers, who also in 1875 became Japanese subjects, an attitude of friendly neutrality prevails.

“I left Yokohama on January 29th, and landed in Chichijima, or Peel Island, on the morning of February 3rd. The distance from Yokohama is only 530 miles, but the steamer stops at two islands on the way, for cargo and passengers. We did not leave for the return journey till February 27th, so I had over three weeks to spend in Chichijima, where the English-speaking settlers almost all reside. This island is about five miles across in the widest part.”

Mr. King continues:—

“Mr. Joseph Gonzales is our duly appointed¹ catechist for the Bonin Islands, and is himself a native of the islands. In 1897 he wrote down the following history of himself and his work:—

“My first visit to Kobe was in the year 1881. There I and two other boys were put under the care of Mr. Henry Hughes, teacher of the English Mission School. We remained there under his care and teaching for about three years, and returned again to the Islands. As we were all under the age of fifteen at our return, none of us knew much about reading and writing, nor about the blessed book the Bible. Soon after we had returned I was requested by Mr. T. Minami, who

¹ Mr. Gonzales was admitted to the diaconate in 1906.

was then the Governor of the Islands, to teach English in one of the village schools. This I promised to do, but after having continued my teaching for about two years I began to find the work very difficult, and I plainly saw that I was in need of more education myself; so, after having spoken to my father about my difficulty, he promised to send me to Kobe once more.

“Preparations were made, and on the 15th of November, 1889, I bade them all good-bye, and went on board, taking with me nothing but a small trunk, and a part of the money which I had earned by teaching. Owing to a very high wind and sea we did not arrive in Kobe until the morning of the 25th. I did not wait for Mr. Hughes to come and receive me, but went on shore about seven o'clock. When I got to his house he received me with great delight, and as it was Sunday we went to church soon after we had had our breakfast. The first hymn that was sung was ‘Rock of Ages.’ I enjoyed the singing very much, but as the sermon was preached in the Japanese language I did not understand it very well. I must say that day was a very happy day to me, and although it is now eight years ago since this event took place, I remember the day

well as if it were but yesterday. Not only that, but I always feel and think that *that hymn* was the key which unlocked the door of my heart, because it was *then* that I felt I was in need of a Saviour, and it was *then* that I began to seek Him. On Monday I went to the schoolhouse with Mr. Hughes and began my work with the history of Greece, grammar, the Fifth Royal Reader and geography. I did not do any Bible-reading during the school hours, but I received about an hour's instruction every evening from either Mr. or Mrs. Hughes.

“‘After having been there for about five months I was confirmed by Bishop Bickersteth. I returned to the island in August, 1891. Having returned I was very much displeased with the life my fellow-islanders were leading, for they were *quite* ignorant of our Saviour and His love. They did not seem to know the least thing about that happy home above the bright blue sky. The first thing I did was to open the Sunday School for the children. At first only four or five came, but after a short time the number gradually increased, and some of the women began to come. I saw then that the work was promising, and so I wrote to the Rev. H. J. Foss,

in Kobe, requesting him to visit the island. This I did two or three times, and I at last got a letter from him saying that he would come if possible. Unfortunately he was not able to come, and sent a young Japanese catechist to visit the island. In the year 1894 the Rev. L. B. Cholmondeley visited the island, but I was away seal-hunting. On my way back I paid a visit in Tokyo to the Rev. L. B. Cholmondeley, and had a talk with him about the island. To my delight he told me that he had baptized my aunt, several children, and also Mrs. Gonzales.

“I began my teaching again as soon as I got back to the Bonins.

“A few months after this I received a licence to work under the directions of the Rev. L. B. Cholmondeley. In December of the same year, 1895, a widow and her daughter (Mrs. and Miss Black, who are now residing in Taka Nawa, Tokyo, and who are well known to some of the settlers) visited the islands. They did not stay more than four months, but during this time they were of great help to me in teaching the Bible. They also taught some of the women and elder girls to do other useful works. Before they left the island they were no longer called Mrs. and

Miss Black, but Mother and Sister, owing to their very kind and tender love towards the people. In February of the following year the Rev. A. F. King visited the island and made acquaintance with many of the settlers. During his short stay he gave several addresses which I think all who were present listened to attentively and enjoyed very much.

“During his stay we had several meetings with regard to the building of a church, and it was settled to have it built. So on his return to Tokyo he kindly had the plans drawn and sent to me; but owing to various reasons I am sorry to say the building was put off.

“During the year 1895 money being raised amongst the islanders and some missionary friends in Tokyo, among whom were the Rev. A. F. King and the Rev. L. B. Cholmondeley, we had a little school erected. Here I do a little teaching every day, and on Sundays I hold a regular service in English from ten o'clock to eleven; and although there were only a few who would come to my Bible-class at first, I am glad to say now the little room is quite filled up every Sunday. Not only children, but their fathers and mothers. Such is the contrast! In the afternoon

I have a Bible-class for the children of the settlers from 1.30 to 2.30, and from three o'clock to four a class for the Japanese. I am sorry to say I have not been able to do much work among the Japanese, chiefly because I cannot speak the language very freely.'"

CHAPTER VIII

THE PRESENT POSITION—HINDRANCES
AND OPPORTUNITIES

IN the foregoing pages a most inadequate attempt has been made to sketch in outline some of the main features of the history of Christianity in Japan, so far, at least, as the Anglican communion is concerned.

This chapter will endeavour to deal with the present position : with the special hindrances and difficulties which beset our workers, and with the special openings and opportunities now before us.

HINDRANCES

(1) Unquestionably a stumbling-block in the progress of the Gospel in Japan is the spirit of materialism and of absorption in commercial and political progress which of late years has possessed the people. A few years ago some of the most experienced missionaries were saying sadly that

it almost seemed as if Japan were deliberately closing her ears to the message of the Cross, as if the good seed were being choked in its earliest growth by the thorns of the cares and pleasures of this world. But, in the Providence of GOD, there came to Japan the great crisis of the struggle with Russia; and to those who watched with sympathy and insight there was deep truth in the simple words of a Japanese lady, "The war is making my people think."

(2) Another difficulty has been the wide prevalence of modern scepticism — not only the indifference to spiritual things, but the deliberate doubt of their existence—engendered largely by the popularity of the writings of Western agnostics. Here, again, the war came to the Japanese as GOD'S messenger, and there was apparent a remarkable stretching out in this time of stress and strain towards a Power outside themselves.

(3) The immediate effect of this change of attitude was a distinct revival of Buddhism and Shintoism—notably the latter. The temples were crowded with worshippers, soldiers going to the front clamoured for charms to protect them from evil, victories were deliberately attributed to the "divine attributes" of the Emperor, and the

addresses to the spirits of the departed heroes showed a very real sense of the unseen world. The immediate effect of this recrudescence of the ancient faiths is naturally hostile to Christianity, but ultimately this reawakening of the spiritual sense may be found to have been a real preparation for its only possible satisfaction in the knowledge of the true GOD.

(4) A hindrance that touches Western Christendom very closely is the fact of our own "unhappy divisions"; not only the actual clashing of rival sects, and even of distinct branches of the Church Catholic, but also the waste of power and spiritual force which result therefrom.

(5) Even more to our shame is the stumbling-block caused by the reports brought back by Japanese travellers of the condition, moral and spiritual, of so-called "Christian" countries. It requires very real insight to say (as Japanese *did* say about the misdeeds of some of their Russian enemies during the war), "They are Christians who are doing these things: but this is not Christianity."

OPPORTUNITIES

But if there are hindrances which sadden, there are also special opportunities which rejoice the

hearts of Christian workers in Japan at the present time.

Of these perhaps the most remarkable are :—

(1) The *deepening* which has come to the people through the recent war. It was impossible to be in Japan during the critical months of 1904, and not to notice the increase of purposefulness and steadfastness in the faces of those whom one met in casual intercourse, or in even more casual companionship in railway train or steamer. The spirit of inquiry which has resulted from this is deeper and more real than anything that has been known in the present era of Missions in Japan.

(2) The *national character* itself, both in its essential features, and in its more modern ideals. There is a basis and a foundation of natural endowment, on which, when touched and remoulded by the divine fire, there may be built a fair superstructure of Christian grace. As was well said recently by a Japanese Christian, “‘For country and Emperor’ is good: ‘For GOD and truth’ is better: ‘duty’ is a high ideal, but ‘duty inspired by love’ is even higher.’” The courage of soldiers was a marked feature of the war, but far more remarkable was the simple way in which

that courage was *expected* by the country at large. Deeds of heroism in the field and on the seas were taken as a matter of course, and were equalled, if not surpassed, by quiet acts of devotion and self-sacrifice at home. When once duty has been recognized as indeed the "daughter of the voice of GOD," and when *principle* becomes the ruling force of individual conduct and personal life as well as of political action and of corporate ideals—to what height may not Japanese character rise? ¹

(3) The opportunities, direct and indirect, of Christian influence in connection with education, have been already noted.

¹ It may be well here to notice a frequently-made assertion that the Japanese are essentially untrustworthy. This assertion can generally be traced to those whose intercourse has been confined to commercial dealings only—and here there is unquestionably failure. The Japanese standard of commercial morality is lamentably low; but the reason is that in the feudal days commerce was looked upon as a thing base and unworthy—not to be touched by either the nobility or by their retainers: ranking far below agriculture in the social scale. Hence, naturally, those engaged in this despised occupation have lived down to its reputation. Of recent years, however, some of the best Samurai families have taken to commerce, and they are deliberately setting themselves to raise the standard, and to make the name of Japan respected for honour and probity in the commercial, as it already is in the political and social, world.

(4) Among special classes of Japanese people there are at the present time special openings.

(a) *The soldiers.* There were vigorous efforts made during the war by the Nippon Sei Kō Kwai, as well as by other bodies, to bring Christian influence to bear on the soldiers, whether in barracks or in the hospitals. The result has been a remarkable cordiality on the part of military authorities, and a real spirit of inquiry among the men. The opportunities thus created, as well among the reservists as in the regular army, are too numerous to be followed up with the present staff of Christian workers.

(b) *The police.* For some time members of the police force have shown a marked readiness to receive the Christian Faith. They are all Samurai, men of good stock and of sterling character. Both in Tokyo and in Osaka lady missionaries have been asked to start English classes for these men, and in no instance has the accompanying condition of a Bible-class in Japanese been refused. Already the firstfruits of this work have been gathered in, and there seems a rich harvest ready for the reaping.

(5) Work among Japanese sailors, as among our own, is perhaps most hopeful when carried on

away from their own shores, when as strangers in strange lands they are singularly susceptible to friendly influence. For more than eight years past there has been in London a Committee for Church Work among Japanese Seamen in British Ports.¹ Under the auspices of this committee there is a club at North Woolwich for the exclusive use of Japanese seamen, and the Japanese worker in charge of this club is a catechist of the Nippon Sei Kō Kwai, specially lent for the work by the six Bishops in Japan, who, in 1902, expressed their sense of its importance in the following terms :—

“ We the Bishops of the Nippon Sei Kō Kwai desire to commend to benevolent and Christian people the Mission to Japanese Seamen, which is carried on under the direction of a committee of clergymen and others on the Thames, and also on the Tyne.

“ In regard to the work at Tilbury and in London of the Rev. H. Yamabe,² the Japanese priest employed in the Mission, we hear a very

¹ Further particulars can be obtained from C. E. Cox, Esq., 55 Brook Green, W., or from Miss M. Snowden, 25 Carlton Road, Putney Hill.

² Succeeded in 1906 by Mr. P. S. Uchida.

favourable report from England ; while no better testimony to its value could be given from the Japanese side than the considerable increase this year of the already liberal subscription given to the Mission by the principal shipping company of Japan.

“ Further evidence of the value of the work may be found in the fact that we are endeavouring at this moment to set on foot at Yokohama a corresponding missionary agency, in order that the good which is done for the Japanese seamen in London may not be lost on their return to their native country, and to place this agency in direct connection with the London Society.”

(6) The recent development of the life of Japanese women in itself constitutes an opportunity and a responsibility. It is not too much to say that the womanhood of Japan found its feet during the recent war : for the first time women took a recognized and honoured place by the side of men in public work. The Red Cross Society, and the relief of the families of those at the front, were admirably planned and executed by women of every rank. The steady education of the last thirty years has borne rich fruit, and never again can the women sink to their old

position. The time is a critical one: there is real danger lest on the one hand they should too eagerly cast aside their old restraints, should pull down before they are quite ready to build up, should, in a word, mistake licence for liberty. On the other hand there is danger lest they should become so absorbed in material progress that they should crowd out the thought of GOD from their lives, and should deliberately close their ears to the message of the Gospel. It seems, as far as human eyes can see, that the next few years are of immense importance in the life of Japanese womanhood, and in this crisis they surely claim the deepest sympathy, and the most effective help which Christian women can give.

(7) The already widespread and rapidly developing influence of Japan in the neighbouring Empires of China and Korea sets another "open door" before the Christian Church. That Church is bound both to see to it that the Japanese Christians who go to those Empires in the service of their country are welcomed in the name of CHRIST, and also so to redouble its efforts on behalf of Christianity in Japan that many of these "missionaries of Empire" may become "missionaries of CHRIST."

If the present condition of Japan constitutes a responsibility for Christendom as a whole, surely to the *English* Church the call comes with special and even irresistible force. The Anglo-Japanese Alliance has aroused an enthusiasm for England, a predisposition to attend to what comes from English sources—and with this there is for us a corresponding responsibility. There are those who would urge the claim that Church and Empire should be conterminous. Even if the missionary charter of the Church of England could be thus curtailed, Japan would still come within the scope of its responsibility, for it is the Empire that has forged the close bonds of alliance. Are we to admit the Japanese to fellowship in all else, and to refuse them even the chance of sharing the “life that is life indeed”? If this were so, the only possible inference would be, either that the gift itself is of no importance, or that our allies are unworthy to receive it. Again, we have responded in the past to Japan’s request for teachers: the mark of England is set deep on her Navy, on her engineering colleges, on her schools of medicine, on her railway system. Are teachers of Christianity alone to be unrepresented? The country has been flooded with our

sceptical literature. Does this involve us in no responsibility?

It is not exaggeration to say that to England, and to England's Church, there is offered at the present moment a unique opportunity of influence. No one can say how long this opportunity will continue. The spirit of independence and of eclecticism is rapidly developing: the work of other Christian bodies (to whom all honour) is markedly successful. It was said, not long since, by one well qualified to speak, "*Japan will be Christian, but whether or no that Christianity is on the lines of the historic Church, depends, humanly speaking, on the action of English Church people during the next ten or twenty years.*"

Among the questions we must face are the following:—

Are we prepared to send of our best to Japan?

Are our best prepared to go? prepared to learn as well as to teach? prepared patiently to study the history, and the mind, and the character of this great people? prepared, if need be, to live the Christian life for long years before they expect an opportunity for teaching the Christian Faith? prepared to stand aside and allow the Japanese

Church to develop (within certain limits) on its own lines? prepared to sacrifice many cherished traditions? prepared to recognize whole-heartedly that the object is not to graft an exotic, but to nourish and water a plant springing indeed from the divine seed but in a real sense indigenous to the soil?

Humility; large-heartedness; a sense of proportion—a spiritual life so deep that it can dare to be broad; a sympathy that has its root in selflessness; these seem to be the ideals to be kept before those privileged to represent the Christian Faith in Japan: the special *charismata* which they will seek Where alone they can be found.

On the Anglican communion, as a whole, there rests the responsibility of responding to its vocation in the Far East; and to individual members is given the privilege—by prayer, by almsgiving, by personal service—of making that response possible.

If that privilege is claimed, and to that vocation a whole-hearted response is made, then it shall be that “in after years when Japan shall long have been numbered among the Christian nations, men shall look back with gratitude to those who, in

divine providence, have brought to them the truth of GOD; and still more often, as we pray, shall return with thanks and praise to Him, the FATHER of unchangeable power and eternal light, through Whom all things which were cast down are raised up, and things which had grown old are being made new; Whose revealed purpose it is, at some second meeting-point of the ages, when again the fullness of time has come, to regather all things unto Him from Whom, at the first, they took their origin, even unto His SON JESUS CHRIST our LORD.”¹

¹ Sermon by Bishop Edward Bickersteth.

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